WALKER's

HIBERNIAN MAGAZINE:

OR,

Compendium of Entertaining Knowledge,

For DECEMBER, 1793.

THEATRICAL REGISTER.

(Continued from Page 387.)

Embellished with an elegant Portrait of Mrs. Siddons.

Monday, December 2, 1793.

THE *Grecian Daughter*, with the *Romp*.

This night Mrs. *Siddons* made her first appearance in the character of *Euphrasia*. To say that Mrs. Siddons is a capital actress, would be superfluous. The three kingdoms have borne testimony to her merit—nay many have carried their applause to such an height, as almost bordered on idolatry; so as to even hint at any defect, or to point out a fault, would be doomed little less than heresy against the drama; or at best the produce of either envy or malice—we shall therefore be silent, lest we should be accused of either.—In the performance of this tragedy, Mrs. *Siddons* was but indifferently supported, Mr. *Hargrave* indeed shewed near approaches to excellence, and is daily improving. An aukward circumstance happened this night. The character of *Melanthon* was *read* by Mr. *Davenport*. Mr. *Inchbald*, who was to have performed that part, withdrew himself from the theatre, without any notice. He had been engaged in Edinburgh, and had had about seventeen guineas advanced, to bring him hither. He had performed only twice; when, *perhaps* disliking the mode of theatrical government, and *perhaps* thinking that the stoppages for the repayment of that money, augmented by heavy and frequent *forfeits* (which he saw fall rapidly on other performers) would greatly abridge his weekly receipt; he resolved to *flee the wrath to come*.—It may also be remarked that all the characters in this tragedy, though Greeks, were so modernised by the performers, that they *wore powder* in their hair.

Tuesday, December 3.] The *Siege of Belgrade*, Mr. *Kelly* and Mrs. *Crouch's* first night this season, with the farce of the *Divorce*.

Wednesday, December 4.] *Venice Preserved*, with the *Agreeable Surprize*. Mrs. *Siddons* in *Belvidera*, and Mr. *Hargrave* in *Jaffier*, gave general satisfaction.

Thursday, December 5.] The *School for Scandal*, *Sir Peter* by Mr. *King*, and *Lady Teazle*, by Mrs. *Daly*, excellently performed, with the *Critic*—*Puff* by Mr. *King*.

Friday, December 6.] *Isabella*; or, the *Fatal Marriage*, *Isabella*, Mrs. *Siddons*—With *Dead Alive*.

Thursday, December 7.] The *Siege of Belgrade*—a strange olio indeed; but *Kelly*, *Crouch* and *Moss* made it go down; with the *Divorce*.

Monday, December 9.] *Jane Shore*, with the *Spoil'd Child*.

Tuesday, December 10.] The *Haunted Tower*, with *Barnaby Brittle*. If any thing could make immorality and gross indelicacy

indelicacy palatable, *Moss's* excellent performance of *Barnaby* could have sufficed. But in such pieces the better they are performed the worse the effect on the minds of youth.

Wednesday, December 11.] The *Fair Penitent*, and the *Agreeable Surprize*. Mrs. *Siddons* shone in *Calista*—but it was really a pity that *Altamont* either could not afford, or get credit in *Genoa* for a better suit of cloaths, for his coat was very shabby, and his faded blue satin small-cloaths, ill suited his *wedding day*.

Thursday, December 12.] The *Man of the World*. Sir *Pertinax M'Sycophant* Mr. *King*, (a most excellent substitute for *Macklin*,) a procession of the late Queen of France, and *Bon Ton*, *Sir John Trotley* Mr. King, for his own benefit. *Lord Lumbercourt*, is a solemn, insipid peer, the mere lumber of a court, without the least approach to wit or humour, therefore Mr. *Moss*, by attempting to appear comical was really out of character. If that actor would sometimes muzzle his drollery, he would be more natural.

Friday, December 13.] *Douglas* and the *Highland Reel*. It were unjust not to notice Mr. *Callan's* genuine humour in the part of *Shelty*.

Saturday, December 14.] The *Siege of Belgrade* (repeated) with a military spectacle called the *Siege of Valenciennes*—what! two sieges in one night! this was too much! who could stand it? Not the ladies, for they were fairly smoked out of the boxes.

Monday, December 16.] The *Grecian Daughter* (again) and a second *Siege of Valenciennes*.

Tuesday, December 17.] The *Haunted Tower*, and the procession of the *Queen of France*, both repeated, with the *Divorce*.

Wednesday, December 18.] *Macbeth*, with the *Siege of Valenciennes*. *Lady Macbeth*, Mrs. *Siddons*. The real lovers of the drama were rejoiced to see that actress in a character of the immortal *Shakespeare*. He was the just copier of *Nature*, and many have wondered that Mrs. *Siddons* would play so few of his *natural* characters, and so many that are the absolute creatures of *art*, and require much *artificial* exertion to make them pleasing. Perhaps, it is easier to display *art* than to copy *nature*.

Thursday, December 19.] The *Duenna*, with a new pantomime; in which there was neither plot, humour, nor connexion—and—O shame!! a *fox chace* on the stage. The poor beast was hunted, held by a string, that it should not fly among the *geese*, who came to see it.—To what is the stage degraded! How much lower can it fall? It is now become meaner than a puppet shew by the introduction of such performances.

Friday, December 20.] The *Gamester*, Mrs. *Beverly* Mrs. *Siddons*, and Mr. *Cuningham* played *Lewson* in so pleasing a manner as to shew he was capable of better parts than have hitherto been given to him.

Saturday, December 21.] The *Man of the World*, again, and the *Siege of Belgrade*, repeated.

Monday, December 23.] The *Mourning Bride*, a tragedy full of unmeaning bombast, and unnatural rant. Mrs. *Siddons* capital in *Zara*, with the *Siege of Valenciennes*.

Tuesday, December 24.] No play.

Wednesday, December 25.] Christmas day.

Thursday, December 26.] *Democratic Rage*, and *Harlequin's Gambols*.

Saturday, December 28.] The *Clandestine Marriage*, and *Richard Coeur de Lion*.

Monday, December 30.] *Braganza*, and the *Siege of Valenciennes*.

Tuesday, December 31.] *Inkle and Yarico*, and the *Critic*,

An Extract from Young's Example of France a Warning to Britons.

"THERE appears to me to be a singular propriety in the associations which are at present spreading through the kingdom, petitioning parliament to pass an act to declare all clubs, associations, societies, meetings of men that associate for the purpose of obtaining changes in the constitution, illegal; and that

that no meeting can legally correſpond either in their own name or in the names of their ſecretary or other officers, with any foreign body or government, unleſs ſuch meeting is ſanctioned by charter. The friends of order and good government are now collected; the time is precious, and it ought not to be loſt: and, while we are threatened with the horrors of anarchy, it behoves us to have as much activity and energy in our defence as the violators of all human rights have exerted in their attack: for men to tell us, in ſuch a moment as this, and ſituated as we are, with the enemy of mankind triumphant on one ſide, and the torch of revolt lighting in Ireland on another ſide, that they are not Jacobins but moderate men, wiſhing *reform*, is as impudent as it would be for a thief to ſay he is not an aſſaſſin becauſe he only held a candle while another cut my throat.

"That government cannot be improved, and that legiſlation ſhould be the only ſcience to ſtand ſtill, by no means follows; experiment proſcribes only great changes; ſmall and gradual advances in times of ſerenity; ſuch advances as put nothing to hazard muſt be good. It is eaſy to lay the finger on grievances in England which every honeſt and moderate man would wiſh removed; but it is not, when much is demanded, that little ſhould be given, for the plain reaſon that the little will not *then* ſatisfy. I ſhall not be ſuſpected of thinking tithes a light grievance; but they are a grievance that would be ill remedied by the loſs of the crop that pays them. The enormity of the taxes I pay is known to every man that reads the tracts I publiſh: heavy as they are, let them remain rather than be changed for a *contribution fonciere*: the little left me is my own, which might not be the caſe under the pure diſpenſation of Jacobin equality. Evils certainly exiſt in our ſyſtem; and they are ſuch as will, I truſt, be remedied gradually, by the legiſlature acting from its own impulſe, and not from the influence of clubs and reforming ſocieties. It was an old obſervation, that a republic could ſubſiſt on the trappings of a monarchy. The French have ſet the ſeal of experience here as in every other caſe, and have ſhewn that citizen Robeſpierre and citizen Roland can out-do emperor Joſeph, and king George, in extravagance; the moſt enormous expences that ever any nation was deluged with are the preſent in France; a ſingle month's *deficiency* is 176 millions of livres, or 7,700,000l. ſterling. This is ſpending at the rate of 90 millions a year. Paine ſays, 'it is cruel to think of a million a year to a king;' but it is not a breakfaſt to an aſſembly of citizens. There is a great deal in the civil liſt of England that does not concern *trappings*. The payment for the ſupport of theſe trappings do not probly amount to 6d. a head upon the population of Great Britain. For which 6d. every man has the ſupport of a chief conſtable, that keeps all the other conſtables in order. Inſtead of 6d. a head paid for tranquillity, the French *now* pays 5s. a head for keeping a gang of cut-throats and an aſſembly of mad dogs. A ſplendid imperial court might be ſupported out of ſomething worſe than the trappings of the French republic. If France ſhould ever again poſſeſs the precious moment of improving her government, without convulſions, which opportunity ſhe had, and loſt; or if any other great country, having an indigent poor, ſhould meet ſuch an opportunity, experiment ſpeaks to them but one language, *Take the Britiſh Conſtitution*, not becauſe it is theoretically the beſt, but becauſe it is practically good; but take ſpecial care not to miſtake that conſtitution, and give the poiſon of perſonal repreſentation; for, in ſuch an error, your importation of Britiſh liberty would become the eſtabliſhment of French anarchy.

"Perhaps experience will juſtify us in aſſerting that that government is beſt which is beſt calculated to ſtand ſtill and do nothing, becauſe the thing wanted in government is not activity but repoſe; and to do nothing is, nineteen times in twenty, better than readily to do any thing. The vetos of different orders or houſes, therefore, muſt be good, as they are ſo many impedi-

ments to action. No government is so reſtleſsly active as a pure democracy voting in a ſingle aſſembly. The mob are ſatisfied no longer than a torrent of events keeps them in breathleſs expectation. We ſee, in the caſe of France, that ſuch buſtle is the energy of miſchief, the motion of deſpotiſm. Their late ſucceſſes, ſo unlooked for and ſurpriſing, made them ſpeak commonly in the ſtreets of Paris of conquering Europe. Should farther ſucceſs attend their arms, they will infallibly attempt it. The leaders who owe their importance to the preſent hurricane of events, would ſink too low, in a calm, for ſuch men to allow the ſtorm to ſubſide."

"The abuſes and plunder in the ſale of the poſſeſſions of the emigrants may be eaſily conceived from the complaint that Sillery makes in the convention. The furniture of the chateau of Nangus, belonging to the baron de Breteuil, was worth at leaſt 1,500,000 livres, and has produced ſcarcely any thing. Six tapeſtries of the Gobelines, which coſt 30,000 livres in money, were ſold for 2800 livres in aſſignats. A clock, that coſt 24,000 livres in money, ſold for 800 in paper. (Moniteur, Dec. 31, 1792.) Such is the virtuous adminiſtration of the *res publica* among republicans." (App. p. 6.)—"The miniſter Roland, who, in his impudent letter to the king, ſaid, that, as *the voice of Truth is not heard in courts, revolutions became neceſſary*, now crouching under the uplifted pike, finds, in the diſpenſation of Jacobin juſtice, that the voice of truth is heard as little in conventions as in courts, and curſes the folly that called for revolutions." (Ibid p. 7.)

"They dethroned the king and murdered him by a majority of five voices, though their law required three-fourths, at leaſt, for declaring guilt, or for pronouncing death, and the majority obtained by the menaces of the aſſaſſins paid by *Egalité*—the conſummation of political infamy! The murder of the beſt prince that ever ſat on the throne of France, the only monarch that country ever knew was a real friend to liberty, or that ever ſincerely wiſhed to make his people happy. A great and awful leſſon to all the princes of the world!—not a leſſon teaching mildneſs, attention to complaints, an ear to the friends of innovation, a protection of arts, and literature, and philoſophy, not an inſtruction to enlighten, not a call to teach the ignorant, not a wiſh to ſoften power into perſuaſion, or to change the ſtern dictates of authority for the mild voice of humanity and feeling;—*no!* this great abomination demands other ſentiments, and ought to generate, for the real felicity of the human race, a tighter rein in the jaws of that monſter, the worſt and moſt hideous caricature of human depravity, the metaphyſical, philoſophical, atheiſtical, Jacobin republican, abhorred for ever, for holding out to all the ſovereigns of the earth, that the only prince who ever voluntarily placed bounds to his own power *died for it on the ſcaffold*, and raiſed his people while he deſtroyed himſelf. He gave ear to thoſe who told him of abuſes; he wiſhed to *eaſe* his people; he ſought popularity,; he allowed the liberty of the preſs, and would not reſtrain even its licentiouſneſs. He cheriſhed the arts, to produce a David; and nouriſhed, in the boſom of protected ſcience, a Condorcet! He would not ſhed the blood of traitors, conſpirators, and rebels. He liſtened to thoſe who petitioned for a *reform*. We alſo have thoſe who demand a *reform*; and when the legiſlature of this kingdom, unwearied by this great example, ſhall liſten to the doctrines that have drenched France with blood, we alſo may ſee ſpectacles too horrid now to think of, did not the late tragedy tells us no iniquity is too black for republican reformation. This damned event, deep written in the characters of hell, has thrown a ſtupor over mankind; when the princes and legiſlators of the world recover from it, the obſervation of Machaivel will not, probably, be forgotten: *Perche con pochiſſimi eſſempi ſarai piu pietoſo che quelli liquali per troppa pieta laſciano ſeguire i diſordini onde naſchino occiſioni o rapine*—It is not Robeſpiere and Egalite that have murdered Louis; it was Neckar with his *double tiers*. It is

perſonal

personal representation, to which this horrible crime preceded, and which will be followed by so many others, is alone to be attributed."

British Theatre, Oct. 24, 1793.

THE *Ward of the Castle*, a comic opera, in two acts, was performed the first time at Covent-Garden. The characters as follow:

Duke of Alberossa,	Mr. Johnstone
Sir Bertram, a knt.	Mr. Incledon
Geoffry, 'Squire to Sir Bertram,	Mr. Munden
Matilda, Countess of Vergy,	Mrs. Clendining
Jacquenetta, her maid,	Mrs. Martyr.

It is said that this opera has been imported, with the music adapted to the airs, duets, &c. from Ireland, and that the author is a Miss Burke. If so, whether a translation or an original, it has enough of promise about it to give hopes of something better from the same hand, when improved by practice.

The main incident of the plot is the use made of a subterraneous passage, known only to Sir Bertram and his squire Geoffry. The knight is in love with Matilda, *The Ward o' the Castle*, who is kept locked up (with her maid Jacquenetta) in an interior apartment; she equally regards sir Bertram, but is pestered with the addresses of the duke, her guardian under her father's will, which ordains, "that she shall not marry any man to whom the duke does not give her hand."—To deceive him into this measure, the knight visits the lady at will through the subterraneous passage, receives her ring, shews it to the duke, and raises his jealousy, which provokes him instantly to return to Matilda, to enquire into it; but during his visit it is handed to her, undiscovered, through the trap-door of the private passage.

A bolder scheme is next practised; Matilda herself is produced to him as Selima, a Persian lady. His senses revolt at the sight, and he again returns to her apartment, but finds her on the sofa. Thus convinced, he gives the hand of the pretended Selima to sir Bertram, is then undeceived, and bitterly laments the act he has been induced to perform, so contrary to his intention. The lovers ultimately set sail in a bark prepared for the occasion, and the opera ends with a glee and chorus, sung by those on board and on shore.

The music is a selection made with taste, and productive of effect, in consequence of the justice done to the songs, &c. by Mrs. Clendining, Incledon, Johnstone, Munden, and Mrs. Martyr. Mrs. Clendining was encored in a sweet air from Giordini.

The dresses are new and remarkably handsome and showy. The scenery also is well fancied, and done great credit to the respective artists; especially the last scene, which, presenting to view a light-house, a sea near the shore, with a bark that hoists its sail and gets under weigh on a fine moon-light evening, is extremely picturesque.

30. Owing to an accident which incapacitated Mr. Holman from performing Hamlet, that character was this night represented by Mr. Pope. To this gentleman the opportunity was a lucky one, as it enabled him to shew the public how well he was qualified for parts of equal respectability. The natural endowments of Mr. Pope, aided by application, promise in a short time to raise him to a very high degree of reputation in his profession.

Nov. 5. *Guy Fawkes, or the Fifth of Nov.* a dramatic sketch, was acted the first time at the Haymarket. The characters as follow:

Capt. Tryfor't,	Mr. Barrymore
Major Knapsack,	Mr. Suett
Pickpin	Mr. Wewitzer
Irish Chairman,	Mr. Parsons
Device,	Mr. Benson
Guzzle,	Mr. Bannister, jun.
Mrs. Knapsack,	Mrs. Hopkins
Fanny Fittall,	Mrs. Gibbs.

The plot of *Guy Fawkes* is extremely simple, and easily discovered. As a tribute of loyalty to the spirit of the times, it merits commendation. The incidents have very little claim to novelty; the return of the letter is hacknied and trite, and was made use of in The Irishman in London. The trick of *Guy Fawkes* is entirely pantomimical, and was originally played off in the

popular

popular pantomime of Omai. The attempt to burn the representative of *Guy Fawkes* is new; and the boxing-match may certainly be deemed a *striking* improvement of the original idea.

The dialogue of this dramatic sketch, however, bespeaks the hand of a master; and the loyal sentiments entrusted to major Knapsack were highly relished by the audience, particularly where he defends his whim for keeping red-letter days, by asserting that loyalty is the whim of the whole nation.

The transparency representing the portrait of the king, was both brilliant and appropriate, and the piece was properly begun and ended with "God save the King!"

Afterwards *The Padlock* was performed, in which *Mrs. Stewart* appeared the first time in London in Leonora. This lady possesses a pretty and engaging figure, though rather small; her voice not very powerful. but melodious; and her manner of singing cultivated and agreeable.

12. A *Mr. Richardson* from one of the country theatres, appeared the first time at Covent-Garden, in the character of Don Cæsar, in the Castle of Andalusia, and was well received by the audience.

13. *The Siege of Berwick*, a tragedy, by Mr. Jerningham, was acted the first time at Covent-Garden. The characters as follow:

Sir Alexander Seaton, Governor of Berwick	Mr. Pope
A. Seaton, V. Seaton, his sons	Mr. Middleton, Mr. Holman
Anselm,	Mr. Harley
Donaldson,	Mr. Macready
Ethelberta, wife of the governor	Mrs. Pope.
——, her companion,	Mrs. Fawcett.

The piece opens with the solicitations offered by Archibald and Valentine, who, having planned a sally, request permission of their father to share the danger of it. The party, which they are suffered to lead, is intercepted by the enemy, and they are taken prisoners; but while the governor himself announces their condition to Ethelberta, and is informed that unless the town is surrendered they shall be chained to pillars which are exposed to the arrows of the garrison, they return, and explain that they are upon their parole for a few hours, being permitted to enquire of their father which shall be saved, for the life of one is spared by the general of the enemy. Having contended with each other for the privilege of dying, they at length agree to return together, and to die by each other's side upon the fatal pillars. In the mean time a sally is made by the governor, who kills the general of the besiegers, after receiving a mortal blow from him; Valentine, the younger son, is found expiring by the arrows to which he was exposed, and has only breath to relate, that Archibald, having been released, stabbed himself, that he might not have the disgrace of living after the honourable and military death of his brother. Ethelberta stabs herself with the arrow which has killed Valentine, and dies upon the stage between her deceased husband and son.

The story of this play has been already produced on the London Theatre. In the year 1760, Mr. Home's play of the Siege of Aquileia was acted at Drury-Lane, but though supported by the matchless powers of Mr. Garrick and Mrs. Cibber, barely reached nine nights. When first offered to the manager of Drury-Lane, it bore the same title as Mr. Jerningham's present tragedy; but for some reason, at present forgotten, the author was obliged to change the scene from Berwick to Aquileia, and alter the whole in such a manner as to make it become a Roman story.

Mr. Jerningham's tragedy seemed to be—like the real tragedies now acting in France—unnecessarily bloody; though that fault since the first night has been in some measure remedied. The play is elegantly and poetically written, and probably may please better in the closet than on the stage. Of the performers, who in general deserved commendation, the first praise is due to Mrs. Pope and her husband, and after them to Mr. Middleton and Mr. Holman.

14. *Mr. Townsend* from Norwich, appeared the first time at Covent-Garden in Robin Hood. His performance, though not excellent, was at least de-

cent,

cent, and hereafter he may deſerve applauſe.

Copy of the Inſcription on Mr. Montague's Monument.

HE lies under a plain ſlab, in the cloiſter of the Hermitants at Padua inſcribed,

"Edvardi Vorthleyi Montague Cineres," and immediately beneath is engraved the figure of a ſmall fiſh—for what reaſon we know not. On a mural tablet adjoining, are the following words, each beginning with a capital letter, and divided by a comma.

Edvardo, Wortleyo, Montacutio, Anglo, Nobilitate, Generis, Doctrina, Et, Scriptis, Claro, Rerum, Morum, Et, Linguarum, Orientalium, Peritia, Summo, Viro, Urbanitatis, Laude, Et, Animi, Conſtantia, Incomparabili, Qui, Græcia, Ægypto, Arabia, Aliiſque, Africæ, Et, Aſiæ, Regionibus, Peragratis, Ubique, Civis, Poſt, Varios, Caſus, Cum, Novum, Iter, In, Orientem, Valetudine, Jam, Infirma, Moliretur, Obiit, Patavii, II. K, Mai, An, cIↃIↃcc Lxxvi, An, Natus LxII, M,x,D.xvi——H,B,M,P,C.

A monk at Venice ſaid, that whilſt Mr. Montague was eating his laſt dinder, a bone of a partridge ſtuck in his throat; his attendants, thinking he would ſoon expire, called in a prieſt, at which Mr. M. was much offended; the poor parſon, however, meekly demanded, "In what perſuaſion he would leave the world?" To which M. peeviſhly replied, "I hope a good Muſſelman." He ſurvived the accident ſeveral days. He was always fond of having the Turks believe that he was a ſon of the Grand Signior, and many of them made no doubt of it. A janiſſary about fifteen years ago at Tripoly in Phœnicia, who had attended on Mr. M. and who ſpoke in raptures of his old maſter; aſſured us that he (M.) was a true believer, and knew how to pray to Mahomet better than himſelf.

His religion (if he had any) was of a very verſatile nature; and though he would ſometimes affect to reverence the Koran, he would never conſent to be circumciſed; a neglect of which ceremony had once near coſt him his life in the neighbourhood of Medina or Mecca. The whimſical advertiſement for a wife, which appeared about this time, was intended for Mr. Montague. A lady was actually provided, who was diſappointed in her expectations of being made "an honeſt woman," by Mr. Montague's accidental death.

Anecdotes.

A CERTAIN nobleman, who had not the character of being very courageous, one day aſked a miſer, What pleaſure he experienced in hoarding up ſo many guineas, and not making any uſe of them? "I find as many charms in them," replied the miſer, "as you do in carrying a ſword."

A gentleman aſked a colonel of militia, a few days ago, "How the beſiegers at Valenciennes managed to deſtroy the men working in the *zigzags?*" the reply from the intelligent warrior was, "By having *crooked* artillery to be ſure."

Notices to our Correſpondents.

*** THE BATTLE OF CLONTARF is received, and will be inſerted in our next: As will alſo B. M. E.'s lines on Mr. Ferrar.

†‡† B. B.'s lines ſhew him to be deeply in love; but as we are not in that predicament, we muſt ſubſtitute *Reaſon* in the place of *Paſſion*; that, forbids our inſerting what, from its luſcious ſweetneſs would be palling to our readers. The multitude of *ſighs, tears, dears, ſouls, kiſſes, O! ye Gods!* might be acceptable to the ſubject of theſe lines, but to no one elſe: beſides,

And tear at once exiſtence from my heart,

is a line which ſurpaſſes our comprehenſion.

The

The Sailor's Farewell.

[*Embelliſhed with an elegant Engraving.*]

JACK CROSSTREES, bred to the ſea, and fond of his occupation, had been diſcharged at the end of the laſt war. He had married an agreeable girl, and had children; and with his prize money had ſettled his wife in ſome buſineſs, and ſailed in a coaſter. When the late armaments were on foot, he went and entered again in the navy. His wife and children followed him, weeping, to the boat that was to take him on board; and ſought to divert him from his purpoſe. He replied to them in theſe words:

"Why, look ye, d'ye ſee, Suſan, to be ſure I love you, and my little ones, and if you love me as you ought, you would never talk as you do. What! would you have me ſkulk up and down and be afraid to ſhew my head, to avoid a preſs? or would you have me preſſed and dragged away, when by nobly entering I may get confidence from my officers, and be treated like a man. What! when I have ſerved my king and country with credit, and got a good ſpill of prize money, ſhall I be ſuch a lubber as not to lend a hand to ſerve my country. No: If I was to do ſo you would deſpiſe me, and I ſhould deſpiſe myſelf.—So farewel—ſwab the ſpray from your eyes. I'll write to you as often as I can, and don't doubt my ſending you good news. Take care of yourſelf, and mind my children and your buſineſs." So ſaying, he kiſſed his wife and children, and haſtened to the boat.

The New French Calendar for the preſent Year, commencing Sept. 22.

Names of Months	*Engliſh*	*Term*
AUTUMN		
Vindemaire	Vintage Month	from Sept. 22 to Oct. 21
Brumaire	Fog Month	—— Oct. 22 to Nov. 20
Frumaire	Sleet Month	—— Nov. 21 to Dec. 20
WINTER		
Nivos	Snow Month	—— Dec. 21 to Jan. 19
Pluvios	Rain Month	—— Jan. 20 to Feb. 18
Ventos	Wind Month	—— Feb. 19 to March 20
SPRING		
Germinal	Sprouts Month	—— March 21 to April 19
Floreal	Flowers Month	—— April 20 to May 19
Prarial	Paſture Month	—— May 20 to June 18
SUMMER		
Meſſidor	Harveſt Month	—— June 19 to July 18
Fervidor	Hot Month	—— July 19 to Auguſt 17
Fructidor	Fruit Month	—— Auguſt 18 to Sept. 16.

Sans Culotides, as Feaſts dedicated to

Les Vertus	The Virtues	Sept. 17
Le Génie	Genius	Sept. 18
Le Travail	Labour	Sept. 19
L'Opinion	Opinion	Sept. 20
Les Recompenſes	Rewards	Sept. 21

The intercalary day of every fourth year is to be called *La Sans Culotide*; on which there is to be a national renovation of their oath, "To live free, or die." This month is divided into three decades, the days of which are called, from the Latin numerals,

1. *Primidi* 4. *Quartidi* 7. *Septidi*
2. *Duodi* 5. *Quintidi* 8. *Octidi* and 10. *Decadi* } which is to be the day of reſt.
3. *Tridi* 6. *Sextidi* 9. *Nonodi*

A correſponding calendar for all the days in the year may be made from the above ſketch.

Frank

The SAILOR'S FAREWELL.

OCT 31 10

Frank Printrake.

(Continued from Page 401.)

CHAP. IX.

IN this virtuous academy Frank continued till his ſeventeenth year, when he had the misfortune, in the courſe of play, at which he was very dexterous, to hurl a cricket ball with ſurprizing force through the window of Mr. Eyre's ſtudy. This action, however trifling and inſignificant it may appear to our readers, was attended with ſuch weighty conſequences, that it might juſtly challenge a diſtinguiſhed place in the chapter of Accidents. For thereby not only a pane in the ſaid ſtudy window was totally demoliſhed, but the Rev. Mr. Eyres himſelf, who at that very time laboured under a ſevere fit of the gout, received a moſt unconſcionable blow upon his ſhins, which cauſing him to ſtamp and roar with the agony of pain like a goaded ox, his foot chanced to kick againſt a valuable china chamber pot, that ſtood *pro more eccleſiaſtico*, ready for uſe, and nearly filled, between his legs. Down, therefore, went the coſtly piece of furniture, and inſtantly was ſhivered in a thouſand pieces. Nor was this all: the odoriferous ſtream that iſſued ſmoaking in all directions, from the broken utenſil, deluged and fairly ſpoilt beſt part of a manuſcript ſermon which Mr. Eyres had for ſome time paſt been manufacturing and preparing with great care for public inſpection

Command of temper, has ſeldom been reckoned among the prominent virues of Mr. Eyres's character. Beſides an accident of this nature would have fairly put to the teſt the patience of Job himſelf—it was literally one of thoſe croſs events, which the proverb deſcribes, as being enough to make a *parſon ſwear!* And this effect it had in moſt abundant meaſure upon our reverend tutor and divine; poor Frank was moſt *orthodoxly* be-rogued, be-raſcalled, and be-devilled, and what was worſe, moſt heartily be-laboured on his back and ſhoulders with the parſon's horſe-whip; Downing and De Latre holding him faſt, pinned as it were by his feet and arms, during the performance of this manual, or rather flagelliſtic exerciſe: though Mr. Eyres, to ſhew that he was not ſtimulated by revenge, or the greatneſs of his loſs, to this act of ſeverity, took care to charge double the value of his broken window, chamber pot, &c. in his bill.

At this treatment our hero took umbrage. His diſpoſition was naturally proud, and the puniſhment he had ſuffered appeared to him not only diſproportioned to the offence, but totally unmerited, inaſmuch as the miſchief was not done deſignedly. Accordingly, the next morning, when the ſcholars made their appearance in ſchool, Frank was miſſing. Diligent ſearch was immediately made after him throughout the whole neighhourhood, but all to no purpoſe; and not leſs than three days elapſed before any tidings could be procured of our hero; when it was diſcovered that Frank had entered on board a Weſt-Indiaman. Nothing but the groſſneſs of the affront he had received, the volatility of his character, and the raſh impetuoſity of youth, can account or apologize for ſo extravagant an action. The conſequences of this diſcovery of Frank's retreat, were ſuch as the reader may eaſily imagine. Our hero was immediately brought home, ſeverely reprimanded, and for ever taken away from Froth-houſe academy, and the paternal wing of the Rev. Mr. Eyres, where, during a term of upwards of five years, he had gone through his regular gradations from bandy to cock of the ſchool. Beſides other genteel accompliſhments, ſuch as learning to dance a minuet, ſmatter a little French, ſpeak half a dozen prologues, ſpout bits of plays, &c.—he had ſtudied tactics and navigation with ſuch happy ſucceſs under Mr. Downing; that he could knock out the middle pin half a dozen times ſucceſſively at a game of ſkittles; plunge headlong from the battlements of K—— bridge into the Thames; box any of his ſchool fellows, either at fiſt or cudgel fighting; and was reputed one of the beſt hands in the whole county at a game of cricket, or a foot-ball race.—And though this formed in general the

acheme, or *ne plus ultra* of education at Froth-houſe academy, yet with the help of a good natural genius, and a tolerable large ſhare of pride, which Mr. Grant endeavoured on all occaſions to direct to worthy and laudable purſuits. Frank had acquired no contemptible knowledge of the Greek and Latin languages, was well verſed in geography, ſo that he could read a newſpaper with pleaſure and inſtruction (which, by the bye, is more than one half of the ſchool-maſters in the kingdom are capable of doing) and could converſe upon the moſt remarkable events of antient or modern hiſtory.

All this time his fondneſs for Miſs Eliza ſuffered no abatement or alloy. That young lady, it is true, as ſhe advanced in years and diſcretion, no longer teſtified her partiality to him in the ſimple, artleſs, innocent manner ſhe had been wont to do. Frank no longer ſpoken of, or addreſſed by the title of her dear little huſband: this appellation was now laid aſide, and Maſter Prinrake ſubſtituted in its place. But ſtill the lively joy which ſparkled in their eyes, when bleſſed with each other's company, ſhewed plainly that the habits of intimacy in which they had been brought up together, from their infancy, had united their hearts by ſuch ſtrong ties of ſympathy, as are ſeldom broken. At breakings up, the near proſpect of meeting his Eliza was always the uppermoſt idea with Frank; nor could he enjoy any public ſight or amuſement, with which his kind aunt frequently indulged him, during the Midſummer and Chriſtmas receſs, unleſs Miſs Eliza was engaged to make one of the party. Thus they ſpent their time happy in each other's company, though too young as yet to comprehend the reaſon of the delight they took therein.

CHAP. X.

We haſten now from the artleſs innocent joys of childhood to ſcenes of a more tumultuary and diſſipated nature. Frank, being deſigned by Mrs. Hamilton for the bar, was, about a year after his removal from Froth houſe academy, entered a gentleman commoner of Pembroke college, Oxford. Here he formed an intimate acquaintance with Mr. Sykes, a wild young gentleman, much about his own age, and heir to an eſtate of nine hundred pounds per annum.

Similarity of diſpoſition and purſuits ſoon produced a mutual liking and an attachment, which terminated in the ſtricteſt friendſhip, and rendered them inſeparable companions. Perfection is not to be expected from young men of their age and complexion. Both of them received very genteel remittance's from their friends; and whenever Frank's circumſtances proved inſufficient to anſwer the demands of the moment, it was but applying to Sykes, or Sykes *vice verſa* when ſtraitened would apply to Frank; ſo that they might be ſaid to have but one purſe in common between them. They raked together, got drunk together, ſallied out together in queſt of nocturnal adventures, and what not a little cemented their friendſhip; had generally the ſatisfaction of being fined together for treſpaſs and non obſervance of the college rules and orders.

Frank, as little as Sykes, had any great ambition for literary fame, much leſs of reading for a fellowſhip. The ſtudies in which they chiefly delighted were the *Belles Lettres*, with a diligent peruſal of the moſt approved French and Engliſh poets; but eſpecially thoſe of the convivial caſt, that launched forth in praiſe of good cheer, wine, love, and beauty. They both performed with tolerable grace upon the piano forte and and German flute; and Frank in particular was equally dexterous in writing ſonnets and epiſtles to Clorinda; under which name he is ſuppoſed to have in general meant Miſs Eliza; as ſeveral of his poetical effuſions to that young lady bears this ſignature. He ſtands, however, accuſed of having more than once complimented at leaſt half a dozen different ladies with one and the ſame copy of verſes. As a proof of his guilt in this particular, it is alledged againſt him, that a certain young milliner, ſince married in Oxford, ſtill retains in her poſſeſſion, at the time of writing theſe memoirs, a ſong on the approach of

ſpring,

ſpring, a copy of which, it appears, was likewiſe ſent to Miſs Eliza. Now, as both theſe copies are incontrovertibly Frank's own hand writing, and as they, moreover, both bear the ſame date to a day, it is impoſſible for us at this diſtant period of time to aſcertain for whoſe peruſal the ſaid ſong was originally deſigned. Critics alone can decide upon a ſubject of ſuch vaſt importance; to whoſe ſharp teeth, diſtruſtful of our own, we leave the cracking of this marrow bone;—and, further, for the ſake of the *amateurs of ſecret hiſtories*, we herewith ſubjoin a copy.

TO CLORINDA.

Muſe, begin a joyful ſtrain,
Like the ſeaſon laugh and ſing:
Winter's bleak and dreary reign,
Yields to the return of ſpring.

Flora now with laviſh hand
Clothes the fields in verdant bloom,
Which, by gentle zephyrs fann'd,
Fill the air with ſweet perfume.

Hark! in yonder woody grove,
From a thouſand warbling throats,
Join'd in harmony and love,
Swell the ſweet reſponſive notes!

Let us imitate their joy;
Sweetly how they bill and coo!
Say, why ſhould not you and I,
Fair Clorinda, do ſo too?

Drawn by gentleſt birds alone,
Followed by the laughing loves,
Venus mounts her ſhining throne,
Cupid's yoke the tender doves.

Where the oak's capacious ſhade
Overhangs the flowery vale,
Thyrſis to his lovely maid,
Tells his ſoft and amorous tale.

She, a ſtranger to deceit,
Liſtens to the pleaſing ſtrain,
Then, to make his bliſs complete,
With a kiſs rewards her ſwain.

Oh! ſimplicity divine,
Love unfeigned and ſincere!
If Clorinda be but mine,
I have ſpring throughout the year.

Our hero had now been about two years at the univerſity, when Mrs. Hamilton was ſuddenly attacked with a violent inflammatory fever. The ſymptoms appeared ſo alarming, that notice was immediately ſent to Frank, who arrived in H——— the fourth day of her illneſs. All poſſible means were made uſe of for her recovery, but to no purpoſe: the rapid decreaſe of her ſtrength; with the growing violence of the diſorder, baffled every effort of art, and ſoon deſtroyed the ſmall hopes which her friends had hitherto entertained of her amendment. The tenth day towards evening, her diſorder roſe to its higheſt pitch: nevertheleſs ſhe retained her faculties to the very laſt; perceived her approaching end without terror, and without ſending for a methodiſt parſon to pray with her, prepared to meet death like a rational being.

With her nephew who ſat drowned in tears by her bedſide (tears that flowed ſpontaneouſly from the pure fountain of gratitude and affection) ſhe expoſtulated with great earneſtneſs upon ſeveral parts of his paſt conduct; gave him her laſt and beſt advice relative to his future conduct in life; and above all exhorted him by a rigid perſeverance in the path of virtue and moral rectitude to render himſelf worthy of the hand of Miſs Eliza, with whom, had it pleaſed providence to prolong her life, ſhe ſhould have been proud to have ſeen him inſeparably united.

Her death followed ſoon after, without any violent ſtruggles of nature; and Frank, who, a few legacies excepted, was the ſole heir, now beheld himſelf in every ſenſe of the word an orphan, not having a ſingle near relation left in the whole world.

(To be continued.)

Biographical Regiſter of eminent Perſons deceaſed in 1792.

BISHOP HORNE.

DR. GEORGE HORNE, a prelate, diſtinguiſhed by many excellent theological writings, was born in the year 1731, being the ſon of the Rev. Samuel Horne, rector of Gotham,

in Kent, by whom he was inſtructed in the firſt rudiments of learning. Being ſent to Magdalen college in Oxford, he was made maſter of Arts in 1752, and was choſen preſident of his college in 1768. About this time, he married the daughter of Philip Burton, Eſq; of Eltham in Kent. He ſucceſſively took the degrees of bachelor and doctor in divinity, and was appointed chaplain in ordinary to his majeſty. In 1776, he was choſen vice-chancellor of the univerſity of Oxford, and continued in that office four years. In 1781, he was preferred to the deanry of Canterbury, and, in 1789, ſucceeded doctor Bagot in the ſee of Norwich, on his tranſlation to that of St. Aſaph. He died on the 17th of January 1792, in the ſixty-ſecond year of his age. His faculties continued with him to the laſt; and he may be truly ſaid to have died 'the death of the righteous.' His mind was not only remarkably pleaſant as his end drew near, but even lively and pleaſant. When he had received the ſacrament from the hands of his chaplain, he ſaid he felt himſelf bleſſed and happy. To each individual of his family, he gave his benediction; bidding them go, and do all the good in their power. He expired without a groan, in the ſame heavenly tranquillity in which he lived; and he might have truly ſaid, as the illuſtrious Addiſon did in his dying moments, 'See in what peace a chriſtian can die.' —He was interred in the family-vault of his father-in-law at Eltham. He left three daughters, the eldeſt of whom is married to the Rev. Selby Hele.

Beſide ſeveral ſingle ſermons, Dr. Horne publiſhed in 1769, 'Conſiderations on the life and death of St. John the Baptiſt,' in 12mo. This was intended for the younger ſtudents in theology, and contains many pious and practical reflections. In 1776, he publiſhed in two vols. 4to. 'A commentary on the Book of Pſalms; in which the literal, or hiſtorical ſenſe, as they relate to king David, and the people of Iſrael, is illuſtrated, and their application to Meſſiah, to the church, and to individuals, as members thereof, is pointed out.' It was afterwards publiſhed in two volumes 8vo.—This publication has great merit, not only as it recommends to our attentive regard an important part of the ſacred writings, but as it illuſtrates them, and preſents to our view a great number of pleaſing, ſolid, and edifying reflections. Piety, indeed, appears to have been a predominant trait in the character of Dr. Horne, and to have been productive to himſelf of that felicity and enjoyment which the world cannot give. Thus, ſpeaking of the ſatisfaction he had found in compoſing this work, he ſays: 'Could the author flatter himſelf, that any one would have half the pleaſure in reading the following expoſition, which he hath had in writing it, he would not fear the loſs of his labour. The employment detached him from the buſtle and hurry of life, the din of politics, and the noiſe of folly: vanity and vexation flew away for a ſeaſon; care and diſquietude came not near his dwelling. He aroſe, freſh as the morning, to his taſk; the ſilence of the night invited him to purſue it; and he can truly ſay, that food and reſt were not preferred before it. Every pſalm improved infinitely on his acquaintance with it, and no one gave him uneaſineſs but the laſt; for then he grieved that his work was done. Happier hours than thoſe which have been ſpent in theſe meditations on the ſongs of Sion, he never expects to ſee in this world. Very pleaſantly did they paſs, and move ſmoothly and ſwiftly along; for, when thus engaged, he counted no time. They are gone, but have left a reliſh and a fragrance on the mind, and the remembrance of them is ſweet.'—In 1777, he publiſhed 'A letter to Adam Smith, LL. D. on the life, death, and philoſophy of his friend David Hume, Eſq.' In this he points out the pernicious tendency of that philoſopher's writings, and the folly of his aſſumed levity in the article of death, in a ſtrain of argument, ſometimes ſerious and ſometimes pleaſant. In 1779, he publiſhed, in 2 vols. 8vo. 'Diſcourſes on ſeveral ſubjects and occaſions.' In theſe, he appears to have conformed to the advice of the excellent Fenelon, in his 'Dialogues on the eloquence of the pulpit,' that preachers would pay an attentive and principal regard to the ſcriptures,

ſcriptures, and endeavour to impreſs and influence their hearers by the ſeveral conſiderations that are to be thence drawn. Dr. Horne, accordingly, addreſſed himſelf more to the heart than is commonly done, in the preſent day, by our argumentative preachers; and, conſequently, his diſcourſes are more calculated to anſwer the end of preaching than others, which might, perhaps, be conſidered as ſuperior in ſtyle and compoſition; although, even in this inferior reſpect, theſe ſermons are far from being deficient. His ſentiments throughout, although he enters into no controverſial points, appear to be what is generally termed orthodox.—In 1784, he publiſhed, in 12mo. 'Letters on infidelity.' Theſe letters contain ſtrictures on the nature, tendency, principles, and reaſonings of ſome modern productions on the ſide of infidelity. They are well calculated to ſuit the taſte and turn of the preſent age, which is not fond of long and elaborate diſſertations on religious ſubjects; being written in a conciſe, lively, and entertaining manner, and with a due mixture of ſerious argument, good humour, and pleaſantry. The opinions of Hume, Voltaire, and other modern infidels, he often combats very ſucceſsfully, in their own way, by placing their arguments in a ludicrous point of view, and turning the laugh againſt themſelves. As a ſpecimen of his ſerious reaſoning, we ſhall quote what he ſays in anſwer to the boaſt of Mr. Hume's friends, that 'few of the profeſſors of chriſtianity ever equalled him in morality, humanity, and the government of their paſſions.'—To this Dr. Horne anſwers very juſtly and ſenſibly: 'Thouſands, in the firſt ages of the goſpel, gave all their goods to feed the poor; renounced, in deed as well as word, the world and the fleſh; and joyfully met death, in its moſt horrid forms, for the love of their Redeemer. On the ſame principle, unnumbered multitudes, in every ſucceeding age, have manfully ſuſtained the heavieſt calamities of human life, and with faith unfeigned, and hope that maketh not aſhamed, yielded up their ſouls into the hands of their Creator. Scenes of this kind are daily and hourly paſſing in the chambers of the ſick and dying, as they, whoſe office it is to viſit thoſe chambers, well know. To others they muſt remain unknown, for want of biographers to record them. Every chriſtian that lives in piety and charity, does not favour the public with "*His own life.*" Every chriſtian who expires in peace and hope, has not the happineſs of a Dr. Smith to pen the ſtory of his death.'—In 1787, Dr. Horne publiſhed a viſitation ſermon, entitled, 'The duty of contending for the faith;' to which is ſubjoined, 'A diſcourſe of the Trinity in Unity.'—In theſe two diſcourſes he zealouſly maintained the Athanaſian doctrine, as adopted by the church of England, and conſequently drew upon himſelf the animadverſions of an equally zealous champion on the oppoſite ſide of the queſtion, Dr. Prieſtly, in a pamphlet entitled, 'Letters to Dr. Horne, dean of Canterbury; to the young men who are in a courſe of education for the chriſtian miniſtry, at the univerſity of Oxford and Cambridge; to Dr. Price; and to Mr. Parkhurſt; on the ſubject of the perſon of Chriſt.'—Dr. Horne's laſt publication was, 'Charity recommended on its true motive: a ſermon, preached in the church of St. George the martyr, Bloomſbury, before the governors of the benevolent inſtitution for the delivery of poor married women at their own habitations, on Sunday, March 30, 1788.'—In this ſermon, our truly benevolent divine diſtinguiſhes charity from vain, oſtentatious donations, and from thoſe *fine* feelings, which, in ſome perſons, prompt a kind of *inflictive* benevolence. This, he obſerves, is not chriſtian charity, which has a *religious* motive for its object. 'If God ſo loved us, we ought alſo to love one another *;' a motive at once rational, pure, and permanent.

Rev. Micajah Towgood.

The Rev. Micajah Towgood, a proteſtant diſſenting miniſter of conſiderable eminence, was born at Axminſter, in the county of Devon, December 6, 1700. His father was a phyſician of

NOTE.

* The text, 1 John iv: 11.

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the ſame place, and the ſon of Mr. Matthew Towgood, one of the miniſters ejected by the act of uniformity in 1662. He had his grammar learning under the Rev. Mr. Chadwick of Taunton; and, in 1717, he entered upon a courſe of academical ſtudies in the ſame place, under the direction of Mr. Stephen James and Mr. Grove. Soon after he had commenced a preacher, he ſettled with a congregation of proteſtant diſſenters at Moreton-Hampſted, in Devonſhire, and was ordained there in Auguſt 1722. The following year he married the daughter of James Hawker, Eſq. of Luppit. He removed to Crediton, in the ſame county, in 1735, at the earneſt ſolicitation of a reſpectable ſociety of diſſenters; and ſoon after, he publiſhed 'Recovery from ſickneſs,' intended originally for the uſe of a ſiſter juſt recovered from a dangerous diſorder, and accompanied with ſuitable reflections and devotions. This ſmall piece appeared without his name; as did likewiſe 'High flown epiſcopal and prieſtly claims freely examined, in a dialogue between a country gentleman and a country vicar,' printed in 1737. Dr. Warren having, in a volume of poſthumous ſermons, compared the ſchiſm of the diſſenters to that of the Samaritans, he wrote 'The diſſenters apology,' in 1739; in which he vindicates a ſeparation from the church of England. In 1741, when the nation was engaged in a war with Spain, he publiſhed 'Spaniſh cruelty and injuſtice, a juſtifiable plea for a vigorous war with Spain.' In this pamphlet, he encourages Britons to hope for ſucceſs from the juſtice of the war on our part; the cruelty of our enemies toward Pagans, Jews, Mahometans, and Chriſtians; and from their truſting in falſe protectors. The firſt ſermon he publiſhed was delivered at Crediton, on the Sunday after the dreadful fire in 1743, which conſumed the greateſt part of that town. During the rebellion, in 1745, he printed, in a ſmall pamphlet, biſhop Burnet and biſhop Lloyd's account of the birth of the pretender, ſhewing ſtrong grounds to ſuſpect it to be an impoſture. With the ſame view, that of ſupporting the intereſts of the reigning family, he publiſhed 'A ſummary view of the errors, abſurdities, and iniquities, of popery;' a ſermon preached at Exeter. In both theſe pieces are ſtrong expreſſions of attachment to the houſe of Hanover and the proteſtant ſucceſſion. The work by which he is moſt known to the world, is the 'Diſſenting gentleman's anſwer to Mr. White,' a clergyman of the dioceſe of Norwich, who had endeavoured to retort upon the diſſenters their objections againſt the church of England. The firſt of Mr. Towgood's letters appeared in 1746, and was followed by two others in 1747 and 1748. This work has paſſed through ſix editions: the laſt was printed in 1787, and accompanied with a print of the author from a painting by Opie. Whoever wiſhes to become acquainted with the principles upon which the modern diſſenters ſeparate from the church may ſee them here. In 1748, appeared an 'Eſſay towards attaining a true idea of the character of Charles I,' conſiſting of extracts from the moſt celebrated hiſtorians. The deſign of this performance is to ſhow, by impartial teſtimonies, that the reſpect which has been paid to the memory of this monarch has no juſt foundation. In 1750, he was invited to accept of the paſtoral charge, by the two united congregations of proteſtant diſſenters in Exeter, with whom he ſettled the ſame year as one of their miniſters. This year he publiſhed 'The baptiſm of infants a reaſonable ſervice;' in which he has given an excellent ſummary of the arguments in ſupport of that practice. This was ſucceeded by another tract, intitled 'Dipping not the only ſcriptural and primitive manner of baptizing.' His 'Serious and free thoughts,' addreſſed to a biſhop, was printed in 1755. The iſlands of Cape Breton and St. John being taken by the Britiſh forces in 1758, he preached a ſermon upon the occaſion, the Sunday after the account of this event arrived, which was afterwards printed, in which Britons are invited to thank God for national bleſſings. In 1761, he engaged, in conjunction with Mr. Hogg, Mr. Turner, and Mr. Merivale, in conducting an academy, removed from Taunton to Exeter, for the education of miniſters among proteſtant diſſenters, and continued to give his aſſiſtance to

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this inſtitution till the year 1769. The department allotted to him was delivering lectures upon the New Teſtament. In 1772, he was deputed, from the aſſembly of diſſenting miniſters for the counties of Devon and Cornwall, to wait upon the biſhop of Exeter, to thank him for the ſupport which he had given to the bill for the relief of diſſenting miniſters and ſchool-maſters in reſpect to ſubſcribing the articles of the church of England. From the time of his reſidence in Exeter he had enjoyed, in a very high degree, the reſpect and affection of the ſocieties of proteſtant diſſenters with whom he was connected, which was no more than what was due to his talents, character, and unremitting endeavours to promote their intereſts. He continued his ſervices among them till 1782, when the increaſing weakneſs of his voice, which had never been ſtrong, obliged him to reſign. On this occaſion, the two ſocieties concurred in preſenting him with a handſome piece of plate, as a teſtimony of the high ſenſe they entertained of his ſervices. In 1784, he concluded his public labours by a farewell addreſs to them upon 'The grounds of faith in Jeſus Chriſt.' From this time he continued to poſſeſs almoſt uninterrupted health and ſpirits, till about a year before his death, when he was ſeized with a paralytic diſorder, which deprived him in a great meaſure of his ſpeech; but his mental faculties ſeemed to be ſtill unimpaired. His diſſolution was ſo eaſy that it was not perceived by thoſe who ſtood by his bedſide. He had derived from nature a ſound and vigorous underſtanding, which he had enriched with a large ſtore of knowledge on various ſubjects, but particularly with theological and biblical learning. His public diſcourſes conſiſted of clear expoſitions of ſcripture, and of forcible animated reaſoning, delivered in ſuch an agreeable and ſtriking manner as engaged univerſal attention. Feeling himſelf the truths he laboured to enforce upon others, they could not fail to make a ſtrong impreſſion. His piety was fervent and exalted, but founded upon rational principles, and without any mixture of affectation or enthuſiaſm. The zeal he diſcovered for the intereſts of truth and religious liberty was a very conſpicuous part of his character; nor was his concern for the civil rights of mankind leſs ardent. Yet both were tempered with candour. In private life, his deportment was amiable and benevolent. His religious ſentiments were ſuch as were deemed highly heretical when he firſt entered upon public life: on which account he found ſome difficulty in procuring ordination, and experienced the reſentment of bigots long after; but they would be eſteemed what is termed *orthodox*, by many in the preſent day, as he attributed to Chriſt a high degree of preexiſtent dignity, and conſidered him as a proper object of religious worſhip.—Mr. Towgood died at Exeter, on the 31ſt of January 1792, in the ninety-ſecond year of his age.

Sir Joshua Reynolds,

Born July 16, 1723, died February 23, 1792. Of this celebrated painter we have given memoirs, with a fine portrait, in our Magazine for March 1792.

(To be continued.)

Sentiments of the famous Mr. Penn, with Regard to Marriage.

NEVER marry but for love, but ſee that thou loveſt what is lovely. If love be not thy chiefeſt motive, thou wilt ſoon grow weary of a married ſtate, and ſtray from thy promiſe to ſearch out thy pleaſures in forbidden places,

Let not enjoyment leſſen, but augment affection; it being the baſeſt of paſſions to like, when we have not, what we ſlight when we poſſeſs.

It is the difference betwixt love and luſt, that *this* is fixed, *that* volatile; love grows, luſt waſtes by enjoyment. And the reaſon is, that one ſprings from an union of ſouls, and the other from an union of ſenſe.

They have divers originals, and ſo are of different families; *that* inward and deep, *this* ſuperficial; *that* tranſient, *this* permanent.

They that marry for money cannot have

have the true ſatisfaction of marriage, the requiſite means being wanting.

Men are generally more careful of the breed of their horſes and their dogs, than of their children.

Thoſe muſt be of the beſt ſort, for ſhape, ſtrength, courage, and good conditions; but as for *theſe* their own poſterity, money ſhall anſwer all things. With ſuch, it makes the crooked ſtrait, ſets ſquint-eyes right, cures madneſs, covers foily, changes ill conditions, mends the ſkin, gives a ſweet breath, repairs honours, makes young, works wonders.

O how ſordid is man grown! Man, the nobleſt creature in the world! As a *God* on earth, and the image of him that made it: thus to miſtake earth for heaven, and worſhip gold for *God*.

To the Editor of the Hibernian Magazine.

SIR

I WAS not a little ſurprized to ſee in your laſt Magazine, p. 396, a letter of the late Sir THOMAS HANMER to Dr. SMITH, of Oxford, and which it were to be wiſhed, for the honour of ſome of the perſons concerned, had been conſigned to that oblivion which it ſo juſtly merits. As, however, this matter is revived, and likely, from the celebrity of your publication, to be read by many, and continued to another age, I depend upon your known impartiality and regard to literature, to inſert the following plain narrative in anſwer to this extraordinary letter.

I am, Yours, &c.

C. K.

PHILIP NICHOLS, one of the writers (and, as he ſtiles himſelf, one of the proprietors) of the Biographia Britannica, had got into his hands three letters, which, for aught appears, are originals of the late Sir Thomas Hanmer. One of them is the letter in queſtion, which you have publiſhed in your November Magazine, and which certainly conveys a more than indirect charge againſt the biſhop of Gloucester, as if his lordſhip had robbed the ſpital—that is, that Mr. Warburton had paid a fly, deſigning viſit to Sir Thomas Hanmer, and had ſo far abuſed that gentleman's hoſpitality, as, from the inſpection of the baronet's papers, to purloin from them whatever he thought proper for an edition of the plays of Shakeſpeare which he was then preparing to publiſh. This letter was communicated by Nichols to the biſhop, January 29, 1761, who ſent it the ſame day with his obſervations on it, to one of the principal proprietors of the Biographia. His lordſhip's ſtrictures appeared ſo full and ſatisfactory, that even Nichols agreed to omit Sir T. Hanmer's Letter, and the propriety of this omiſſion muſt be evident to every man of ſenſe and candour who reads it.

Nichols, by having this letter in his poſſeſſion, and being at liberty to publiſh it or not, as he ſhould think proper, perhaps expected ſome great conſideration from the biſhop, to whom he applied ſeveral times, but who would have nothing to do with him. Finding himſelf diſappointed, he publiſhed, in 1763, the caſtrated ſheet, accompanied with the moſt malicious inſinuations of the biſhop's conduct.

It now remains to let the reader judge for himſelf, by laying before him the biſhop's ſtrictures on this charge, and which were deſigned to have been printed in the Biographia, if the ſheet had not been cancelled.

"Sir Thomas Hanmer's letter from Mildenhall to Oxford, Oct, 24, 1742, is one continued falſhood from begining to end.

"It is falſe that my acquaintance began upon an application from me to him; it began on an application of the preſent biſhop of London.* to me in behalf of Sir T. Hanmer; and, as I underſtand, at Sir T. Hanmer's deſire. The thing ſpeaks itſelf. It was publicly known that I had written notes on Shakeſpeare, becauſe part of them were printed; few people knew that Sir T. Hanmer had. I certainly did

NOTE

* Dr. Sherlock, who was of Saliſbury at the date of Sir T. H.'s Letter.

not

not know; nor indeed, whether he was living or dead.

"The falſhood is ſtill viler (becauſe it ſculks only under an inſinuation), that I made a journey to Mildenhall without invitation; whereas it was at his earneſt and repeated requeſt, as appears by his letters, which I have ſtill by me.

"It is falſe, that the views of intereſt began to ſhew themſelves in me to this *diſintereſted gentleman*. My reſentment at Sir T. H.'s behaviour began on the following occaſion:—A bookſeller in London, of the beſt reputation, had wrote me word that ſir Thomas Hanmer had been with him, to propoſe his printing an edition of Shakeſpeare on the following conditions: of its being pompouſly printed with cuts (as it was afterwards at Oxford), at the expence of the ſaid bookſeller, who, beſides, ſhould pay one hundred guineas, or ſome ſuch ſum, to a friend of his (Sir T. H.'s), who had tranſcribed the gloſſary for him. But the bookſeller, underſtanding that he made uſe of many of my notes, and that I knew nothing of the project, thought fit to ſend me this account. On which I wrote to ſir T. Hanmer, upbraiding him with his behaviour, and demanding out of his hands all the letters I had written to him on the ſubject; which he unwillingly complied with, after cavilling about the right of property in thoſe letters, for which he had (he ſaid) paid the poſtage.

"When the bookſeller would not deal with him on theſe terms, he applied to the univerſity of Oxford, and was at the expence of his purſe in procuring cuts for his edition, and at the expence of his reputation in employing a number of my emendations on the text, without my knowledge or conſent: and this behaviour was what occaſioned Mr. Pope's perpetuating the memory of the Oxford edition of Shakeſpeare in the *Dunciad*.

"This is a true and exact account of the whole affair, which I never thought worth while afterwards to complain of but to the biſhop of London, at whoſe deſire I lent ſir Thomas Hanmer my aſſiſtance: nor ſhould I ever have revived it, but for the publication of this ſcandalous letter *ſent from Oxford to this Philip Nichols*, to be inſerted in the Biographia Britannica.

"W. G.

"*Jan. 29th*, 1761."

To this very manly and ſatisfactory vindication, upon an attack equally malicious and unſupported, it may be neceſſary juſt to add, that ſir Thomas Hanmer's letter is addreſſed to a perſon who was not very likely to have given the biſhop an opportunity to have vindicated himſelf, and who very poſſibly did not believe one ſingle word of the allegations it contained.

Account of Zaara, in Africa. By M. Saugnier. [*Concluded from page* 418.]

WHEN a number of Mongearts have joined in an aſſociation for hunting, pillaging their enemies, or trade, they divide the booty or property acquired, into as many ſhares as there are perſons to partake of it; then, to avoid all diſpute, each putting ſomething or other into the ſkirt of a pagne, mingle them together, and the firſt child, women, or ſtranger, who happens to paſs, takes theſe effects, which he knows nothing about, and lays one upon each ſhare. Every one recognizes his own, and happy is he who has the largeſt lot. This ſimple and natural mode of diviſion ſaves them an infinite number of diſputes. The market-women in Brittany, follow the ſame cuſtom, and never have any contention about their ſhares.

When the tents are ſeparated by families, for the greater convenience of paſture, the men and boys, great and ſmall, aſſemble at the ſetting of the ſun, on the hill the neareſt at hand to their reſpective herds, and there exerciſe themſelves in their different ſports of dexterity or ſtrength, or join in a dance. Generally there are two or three negro muſicians with them, who, with their ſavage muſic, excite their hearts to joy. They remain in theſe aſſemblies till near midnight, when they retire to their tents to ſeek repoſe.

On Friday, their great feſtival, ſeveral hordes aſſemble, and paſs the whole day in diverſions of various kinds; they ride races, exerciſe themſelves in the uſe of arms, and emulate one another in theſe public ſports.

It is in theſe aſſemblies that the moſt promiſing youths diſtinguiſh themſelves. They attract the attention of all the ſpectators, and in ſtate concerns the moſt experienced are choſen to watch over the common weal. It is alſo from among theſe young men that is ſelected the advanced guard that marches before the caravan in the rainy ſeaſon.

All the riches of the Mongearts conſiſt in their herds, and accordingly they take the greateſt care to preſerve them. If a beaſt be ſick, every thing is done to cure it; no care is ſpared; it is even treated with more attention than a man; but when it evidently appears that there is no hope of ſaving its life, they kill and eat it. If it be a camel, the neighbours are called in to partake of the repaſt, if a goat the inhabitants of the tent ſuffice for its conſumption.

An animal that dies without ſhedding blood is unclean. Its throat muſt be cut; the perſon who kills it turning to the eaſt, and pronouncing beforehand the firſt words of the general prayer.

An animal killed by a wild boar is unclean; nor is it eaten although its blood has been ſhed, becauſe the wild boar is itſelf an unclean beaſt. That ſpecies is ſo numerous in the deſert that they do more miſchief than all the other wild beaſts together. The Arabs kill as many as they can; but never taſte their fleſh.

Whatever loſſes an Arab may meet with, he is never heard to complain: he riſes ſuperior to poverty, ſupports hunger, thirſt, and fatigue, with patience, and his courage is proof againſt every event. God will have it ſo, ſays he; he employs, however, every means in his power to avert misfortune; and often expoſes himſelf to the greateſt dangers to procure matters of no real utility.

When a father of a family dies, all the effects in his tent are ſeized upon by the eldeſt ſon preſent at his deceaſe. Gold, ſilver, trinkets, every thing diſappears, and the abſent children have only an equal ſhare in the diviſion of the cattle and the ſlaves. The girls are entirely excluded from all participation, and take up their reſidence with their eldeſt brother.

If the deceaſed leave children in helpleſs infancy, the mother takes them with her to her ſiſter's, if ſhe have a ſiſter married; if not, to her own maternal roof. The dead man's poſſeſſions, however, are not loſt; the chief of the horde takes care of them, and delivers them in equal portion to the heirs, as ſoon as they are old enough to manage their own property. If an Arab die without male children, his wife returns to her relations, and his brother inherits his effects.

The women are much more reſpected among the Mongearts than among the neighbouring nations; they are nevertheleſs in a ſtate of ſubjection that nearly approaches ſlavery. They are obliged to prepare the food, to ſpin the goats and camels hair, of which the tents are made, to milk the cattle, to pick up the neceſſary ſupply of wood for the night, and when the hour of repaſt is come, that is to ſay, the ſetting of the ſun, they wait upon their huſbands.

All the freemen and ſlaves of the ſame religion eat together, the remains ſerving for the women. Thoſe who have negreſſes are always idle, and have nothing to do but to give their orders; the greater number are in this predicament, none but the families who have ſuſtained loſſes being deſtitute of ſlaves, and hence it is that the women are almoſt always unemployed.

Although polygamy be authoriſed by their religion, few Arabs however take more than one wife. They repudiate her, it is true, at will, when ſhe does not bear them boys, but then ſhe is free to live with another man; but if, on the contrary, ſhe have the good fortune to have one or more male children, her huſband's regard for her is inconceivable. She has no longer a divorce to fear, has an abſolute authority in the tent, and paſſes her whole time in converſation, ſleep, or dancing, as ſhe thinks

thinks fit. The captive negreſſes do all her work, and are no longer aſſiſted in their labour by the Arab's wife, who treats them on the contrary with the greateſt harſhneſs and arrogance.

When a woman is not agreeable to her huſband, or when he is diſagreeable to her, they have it in their power to part. The formality in this caſe conſiſts in the wife's retiring to her parents. If the huſband be attached to her, he goes thither in queſt of her; but if ſhe perſiſt in refuſing to return ſhe is free, and at liberty to marry another. If however ſhe have had a child, eſpecially a boy, ſhe has not the ſame privilege; in that caſe, if her retreat ſhould laſt more than eight days, it might be puniſhed with death.

When a man beats his wife, it is a ſure ſign that he is ſincerely attached to her, and that he does not mean to part with her; if he content himſelf with reproaches, the wife thinks herſelf deſpiſed, and infallibly retires to her parents. Hence it is that in the moſt trifling diſputes the women are cruelly beaten: they prefer it to the complaints that the huſband might make to their parents; this proof being the moſt certain one of a man's fondneſs for his wife. When a girl marries, ſhe makes up her mind to ſuch treatment, deeming it much more ſupportable than the humiliations ſhe would otherwiſe experience from her family, in conſequence of her huſband's complaints.

The wife brings no portion to her huſband. When a Mongeart is deſirous of undertaking the care of a family, he pitches upon the girl that pleaſes him the moſt, and aſks her of her father without further formality; nor can the latter refuſe her, unleſs the man who pretends to her hand, have done ſomething contrary to the laws of the nation. The girl is conducted by her parents to the tent of her future huſband, where there is always an abundant repaſt prepared for the ceremony. Preſents are made to the father; but if the ſon-in-law be poor his wife's family aſſiſt him, and furniſh him with the means of increaſing his flocks; if, on the contrary, he be rich, and the father poor, he ſupports the whole family in his own tent.

The fidelity of the women is incorruptible; different in their opinions from all the other Mahometans, they think they are immortal like the men; but they do not flatter themſelves with the poſſibility of pretending to happineſs in the other world, unleſs when they ſhall have been faithful to their huſbands. If they ſhould fail in this duty, they think they ſhould be the eternal ſlaves of the more virtuous part of their ſex, without ever partaking of their bliſs.

They often viſit one another; on theſe occaſions, the honour conſiſts in letting the female who comes to ſee her friend or relation do all the work of the tent. The viſitor aſſumes the management of every thing, dreſſes the victuals, churns the butter, and keeps herſelf continually employed, while her friend entertains her with an account of the different affairs of the family or nation.

The heartineſs of the welcome is meaſured by the extent of the work ſubmitted to the gueſt, who generally prepares double the uſual quantity of food, ſo that the Arab is obliged to invite his neighbours to partake of the repaſt. The ſlaves are always pleaſed with theſe entertainments, a larger portion then coming to their lot. It is the buſineſs of the viſitor to do the honours; nor will ſhe ſuffer any body about her to remain diſſatisfied.

As neither ſex wears linen, and as the want of water will not admit of their cloaths being frequently waſhed, they are covered with vermin. That they may not feel the inconvenience, and that they may rid themſelves of the bite of the gnats, they rub their whole bodies with butter or greaſe, always preferring the moſt rancid. This gives them an unſufferable ſmell to all who are not accuſtomed to it by long habit. The negreſſes, eſpecially, who have naturally an ill ſmell, exhale a ſcent ſufficient to diſguſt a man of the leaſt delicacy; inſomuch that, notwithſtanding my acquaintance with the country, I rather choſe to ſleep in the open air,

than to remain in the ſame tent with a negreſs.

An Arab muſt be poor indeed, not to have at leaſt one negro ſlave. His ſole occupation is the care of the herd. They are never employed in war, but they have it in their power to marry. Their wives, who are captive negreſſes, do all the domeſtic work, and are roughly treated by the Arabian women, and by the Arabs themſelves. Their children are ſlaves like them, and put to all kinds of drudgery.

In their infancy, the little negroes may attend the public ſchools, and join in all the amuſements of the young Arabs: but if they be guilty of a fault, they are rigorouſly puniſhed; theſe people, who have ſo blind a complaiſance for their children, becauſe they do not ſuppoſe they have ſufficient knowledge, have no kind of conſideration for thoſe of the negroes, but treat them with unheard of barbarity. If it happen that an Arab have a boy by a negreſs, ſhe is better treated, without however ceaſing to be a ſlave. Her child is brought up like the other Arabs, and enjoys freedom, and the rank of citizen.

When the maſter of a tent has a Chriſtian ſlave, which only happens when there has been a ſhipwreck on the coaſt, the white is conſidered as ſuperior to the negro, although the latter be a Mahometan. He is fed ſeparately, his victuals are taken from the general ſtock, and if any remain, which can only happen on days of ceremony, neither the women nor even the ſlaves will touch it: they carry their ſcruples ſo far as not even to make uſe of any thing that has contained a Chriſtian's food.

If the Chriſtian be a child, he is treated like thoſe of the Arabs, and has no taſk ſet him, obeying only the impulſe of his will. The Moor who ſhould be raſh enough to ſtrike him, would run a riſk of his life. Our cabin-boys ſuffered nothing in their ſlavery; they did whatever they pleaſed; and when the horde removed, the women took the greateſt care to make them get upon the camels, for fear of their being fatigued.

Notwithſtanding the hardſhips experienced in this country, it is ſtill fortunate for the ſhipwrecked man to be of the French or Engliſh nation. Some time before us a Spaniſh bark had the misfortune to run aground, near the place where we were loſt; there were fourteen men, and two women on board. As it appeared that they came from the Canary iſlands, they were all maſſacred without mercy, except the women, who were reſerved for ſale at Morocco. Nor is it without reaſon that the Mongearts act in this manner with the inhabitants of the Canaries, and even with all Spaniards whatever; we afterwards learned that their hatred aroſe from the natives of the above iſlands making frequent deſcents upon their coaſts, and carrying off men, women, and cattle, every thing in ſhort that they meet with.

Theſe people are ignorant of what becomes of their countrymen, and ſacrifice, without exception, all thoſe of the Spaniſh nation that fall into their hands; while on the contrary, they treat the French and Engliſh as well as they can, and that is bad enough. They are acquainted with the two latter nations by the trade they carry on along the banks of the Niger, and in all the cities ſubject to the dominion of the emperor of Morocco.

Medicine is almoſt unknown among the Mongearts, their prieſts alone being the depoſitaries of the ſecrets of that important art. Their general remedies for internal diſeaſes are regimen, reſt, and a few maxims of the alcoran, which the prieſt myſteriouſly applies to the affected part.

In the head-ach they bind the head with ſuch extraordinary violence as to force out the blood from the forehead. Fleſh wounds are cured with fire; that is to ſay, a ſtab is heated by cauterizing the injured part with the red-hot blade of a knife. Turtle's oil and tar are then put upon it, the wound is enveloped with herbs of known efficacy, and by theſe means they bring about a ſpeedy cure.

The country is full of antelopes, wild boars, lions, tygers, apes, and ſerpents. The tyger's ſkin ſells to advantage; that of the ſnake is carefully preſerved,

preſerved, being of uſe, as they ſay, in ſtrengthening the ſight, which is eaſily loſt in a country where one is obliged to lie in the open air. A bandage of this ſkin is put upon the eyes, and the patient in a ſhort time finds relief. One of our ſailors was cured in this manner, in three days, on the road to Tangier.

The ſcorpion carries the antidote to its own poiſon: it is ſufficient to cruſh it upon the wound, otherwiſe, to eſcape death, it would ſoon be neceſſary to cut off the bitten part, the venom ſpeedily communicating itſelf to the circulation.

Snakes are very common in the deſert, but it contains few ſcorpions; the latter ſpecies delights in old ruins, and is very numerous in deſerted cities.

The wild boars do very great miſchief. They often ruſh upon the flocks of goats; but as the Mongearts are always armed, either with muſkets, or ſome other weapon, they kill a great many, and endeavour to keep them at the greateſt diſtance poſſible from their habitations.

The ground in the deſert is uncultivated, and almoſt every where parched up; few trees are met with, the country being only covered with bruſh wood; here and there, however, palm and date-trees are ſeen, but they are very ſcarce. Fine plains alſo occur, that might be made productive, did not three reaſons oppoſe their cultivation. The firſt ariſes from the inhabitants manner of living, who content themſelves with a milk diet, of which they have always a plenty; the ſecond from the wandering life they lead, without a ſettled abode, and very often never ſetting their feet a ſecond time in the ſpot from which they remove: the third and moſt weighty one is, their being obliged to leave the plains in the rainy ſeaſons, and to take refuge in the mountains; ſo that being under the neceſſity of removing from place to place, they might not be able to gather in their harveſt, and thus would loſe the fruits of their labour.

All cultivation is alſo oppoſed by the flying ſand, which, being infinitely light, riſes into high mountains, that frequently ſhift their place. It is very remarkable that this ſand forms itſelf into mounds, at regular intervals of diſtance, as if they had been thrown up on purpoſe with a deal of labour. This ſand is one of the greateſt inconveniences of the country. When the wind begins to fill the air with it, the Arabs decamp without delay, load their camels, turn their backs upon the gale, and haſte away: but for this wiſe precaution a ſingle night would be enough to heap fifty feet of ſand upon their heads.

All theſe cuſtoms are nearly general among the Traſars, and the Bracnars, nations inhabiting the northern banks of the Niger. The latter differ only in ſome few unimportant cuſtoms, that proceed from their communication with the negroes, from whom they are ſeparated only by the river.

Theſe uſages are likewiſe general in Bilidulgerid, and in the ſtates dependent on the emperor of Morocco: for this reaſon, when ſpeaking of the ſeveral nations which inhabit thoſe ſeveral countries, I ſhall only dwell upon the cuſtoms that are not in practice among the Mongearts.

It only remains to obſerve, that all theſe nations call and think themſelves but one, and that they are denominated, without diſtinction, Arabs or Moors. In the deſert they are pleaſed with the name of Monſelemines. It ſeems as if they were honoured by that appellation, of which they are proud, although the true Monſelemines are their moſt inveterate enemies.

A curious Inſtance of Patriotiſm in a Malefactor.

ON the 3d of June 1734, one Michael Carmody a journeyman weaver, was executed in the county of Cork. His branch of buſineſs had been long in a very declining way, owing to the wearing of cottons, which was highly deſtructive to the woollen manufacture, and in general injurious to the kingdom. The criminal was dreſſed in cotton; and not only the hangman, but the gallows was decorated with cotton too. When Carmody was brought to the

the place of execution, his whole thoughts were turned upon the distresses of his country; and instead of making use of his last moments with the priest, the poor fellow addressed the surrounding multitude in the following extraordinary oration: 'Give ear, O good people, to the words of a dying sinner, I confess I have been guilty of many crimes that necessity obliged me to commit, which starving condition I was in, I am well assured, was occasioned by the scarcity of money that has proceeded from the great discouragement of our woollen manufactures.

'Therefore, good Christians, consider that if you go on to suppress your own goods by wearing such cottons as I am now clothed in, you will bring your country into misery, which will consequently swarm with such unhappy malefactors as your present object is, and the blood of every miserable felon that will hang, after this warning from the gallows, will lie at your doors.

'And if you have any regard for the prayers of an expiring mortal, I beg you will not buy of the hangman the cotton garments that now adorn the gallows because I can't rest quiet in my grave if I *should see* the very things worn that brought me to misery, thievery, and this untimely end; all which I pray of the gentry to hinder their children and servants, for their own characters sakes, though they have no tenderness for their country, because none will hereafter wear cottons, but oyster-women, criminals, w——s, hucksters, and common hangmen.'

Perhaps sentiments of a more patriotic nature could not have been uttered by a Sydney or a Russell, than what were expressed in the course unstudied harrangue of this unfortunate malefactor.

Of the Genius, Customs, Manners, and Dress, of the Western Hebrideans.

(*Continued from Page* 390.)

EVERY subtenant must have his own beams and other side timbers. Four or five couples, with their complement of side timbers, are reckoned a good sufficiency for a hut. The walls of them are six feet thick, packed with moss or earth in the middle, with a facing of rough stones built on both sides. This is called a stall, and commonly belongs to the master: upon this the timbers are erected, as follow:

First, the beams and spars are bound together by ropes made of heather or bent, and placed standing on these stalls. Then the side rafters are fastened with ropes to those beams pretty fast, and the rows of ropes wrought very close, so as to keep the stubble with which the houses are thatched from falling through. For the beams and roof tree, with the side timbers, could not bear the weight of divats above them, and therefore the ropes must be the thicker plaited over them.

Having laid the stubble over the side timbers, interwoven with ropes, they secure this thatch with heather ropes thrown across the roof of the huts, and these are fastened below with large stones which are fixed to their ends, and hang dangling over the sides of the walls to keep all fast, that the winds and storms, which are frequent here, may not strip the huts of their covers.

The moment that a poor man is obliged to remove, he immediately unties the timbers of his hut, and bundles up the rotten thatch, which he wafts in his little Norway smack to the place appointed.

It is then obvious, from the nature of their huts, and the uncertainty of their residence in one place, that their accommodations must be very uncomfortable; I mean only the oppressed ones; that their huts must be unspeakably naked, without furniture, except a loom, or old chest to hold their eatables, and a few plates or sacks made of benty grass. They make a number of bags of sheep-skins for holding their meal, with a few other such articles as fortune and their own ingenuity procure.

Their doors, if they have any shutters, stand mostly open, as they seldom lock them at nights; and their windows are but holes made through the thatch, immediately above the side walls. These, with the chimney top,

stand

ſtand open to admit day-light. Theſe huts, being thus without locks to their doors, and without ſeparate apartments, we need not be ſurpriſed to find the virtue of their women too often ſeverely tried; and no wonder though the poor unprotected females ſuffer in ſuch circumſtances; and they muſt be miſerably expoſed in gentlemen's kitchens, where the men and women ſleep without any head to keep a kind of awe over them, for all their kitchens are ſeparated from the main dwelling apartments of the family.

Every beggar, male and female, muſt carry their blankets on their backs in a kind of ſack made of graſs, from houſe to houſe, to ſleep in; and they require to carry no other burthen of meal or other eatables, but they are fed from the ſame diſh with the people in whoſe houſe they lodge.

We may obſerve that this muſt bear very hard on the poor men and women ſervants, who are forced by country ſtatutes to ſerve almoſt for nothing; except their ſcanty bit of bread, and obliged to work at the ſevere exerciſes of carrying the panniers full either of ſea-ware or horſe-dung upon their backs; and yet be under the neceſſity of providing bed and body clothes of their own; even worſe off than the beaſts of burden, who are commonly furniſhed with harneſs, fitted for the yoke or load, by their maſters.

The wages of a full grown active maid amounts to five ſhillings ſterling a year, and leſſened or increaſed in proportion to her age, or ſuppoſed merit; and out of theſe few ſhillings ſhe muſt repay any damage of tea-cups, or other articles that may ſuffer through her hands.

The yearly wages of the men ſervants bear the ſame proportion with the women's; for there are no day-labourers for daily wages here as in other countries—no ſuch thing is ever allowed or encouraged by the oppreſſors; but ſuch people muſt become ſcallags, and yield their labour for leſs profits than even the young ſervant men do; for the labourer, or ſcallag, muſt hang about his helpleſs wife and family, whereas the ſervant man often betakes himſelf to ſea ſervice, to get out of their reach.

The wages of their men are various. According to the ſtated country ſtatutes, the man who has the management of the farm, and working people to direct may have from two to three pounds, if very deſerving, and the honour of eating his meat by himſelf, by way of reſpect. He is honoured by the name of grey ſear, or bailiff.

The lower ſervants may be hired from forty to thirty, and even from twenty to ten ſhillings per annum. I myſelf engaged an active lad for my ſervant for twenty ſhillings, and he thought himſelf very fortunate. He had compleated his twentieth year, when he entered my ſervice, and the year preceeding he received only ten ſhillings ſterling from his former maſter, who obliged him to ſerve moſt of the former time for leſs. With his twenty ſhillings, and the difference of his employment, he dreſſed like a gentleman in compariſon with others of his years; and that lad would think himſelf rich indeed, with thirty or forty ſhillings for the following years. But all theſe common men ſervants are obliged to make up any damage, either by the breaking in of horſes or cattle on green ſtanding corn under night, or the loſs of cattle, if under their charge; and many of them alſo have been obliged, at the expiration of their terms, to leave their oppreſſors in their debt, until their time of re-entering the ſervice returned again by rotation.

Thoſe ſervants alſo receive brogues, to enable them to bear the panniers of ſea-weed from the ſhores, and I leave it to my reader to reflect with himſelf, whether the man or woman have worn the value of the wages, ſuppoſing the higheſt even forty ſhillings to the man and five ſhillings to the woman, though no deductions were made for the little damage ſuſtained through accidents; ſo that one might fairly conclude that with bed and body clothes, both theſe claſſes of ſervants are not gainers by their ſervice. But they are only uſed as beaſts of burden, and the maſters reap the advantage.

It is but juſt to obſerve, that this

extreme

extreme ſeverity is not uſed any where over this whole country, except where the country regulations force them into practice; but the profits ariſing from this lately introduced mode of ſeverity, are ſo tempting, that it is gaining rather than loſing ground even by thoſe who are inclined to be more humane. Not very many of the old honourable reſidenters force their tenants to remove yearly, from place to place, with their poor families. This mild treatment enables them to make ſeparate apartments for their bed and board, with their little furniture; by which means they ſeparate the ſexes; and the women, if they are willing, may protect their virtue from injuries; and their looks and dreſs beſpeak them a different people. As for the poor tenants, who are under the laird's protection, they begin to feel the bleſſing of emancipation from the yoke of the tackſmen, and look back with compaſſion, on thoſe who ſtill remain under theſe ſevere maſters.

In defiance of the hardſhips theſe oppreſſed people ſuffer, they retain part of their former ſtate and dignity, at their meetings and partings. They addreſs one another by the title of gentleman or lady, (duinuaſle and bheanuaſle) and embrace one another moſt cordially, with bonnets off. And they are never known to enter a door without bleſſing the houſe and people ſo loud as to be heard, and embracing every man and woman belonging to the family. They both give and receive news, and are commonly entertained with the beſt fare their entertainers are able to afford.

The beggars are much reſpected among the commonality. The hoſts know that theſe were once equal, if not ſuperior to themſelves in point of wealth; for it unfortunately happens in many parts of this country, when a man becomes ſo frail as not to be in a capacity to look after his flock of ſheep in perſon, that he is very rapidly ſtript of them, and that frequently by his near relations. However aſtoniſhing it may appear to ſtrangers, it is a known fact that thoſe nimble fellows can catch the wildeſt ſheep that feed on the higheſt hills by ſwiftneſs of foot, and that in the night as well as by day. I have ſeen boys of twelve years of age, who were ſo trained to this office, that they would not only run them down, but for diverſion ſuffer them to eſcape, that they might have the pleaſure of a ſecond race, to take them again; and that through the moſt rugged rocks and precipices. The ſheep, over moſt of this country, are extremely wild, ſeeing moſt of them muſt be caught by dogs trained for that uſe; a circumſtance which makes them fly at the ſight of man or dog; but the thieves dare not uſe dogs, for fear of being ſeen, or heard by their noiſe, and they are bred to catch ſheep in their younger days, by their parents, without the uſe and help of dogs, in broad day, to exerciſe them.

By the laws of the country no poor man dare make uſe of a ſheep's head for four or five days after it is killed, that every one who pleaſes may examine the ear mark. I have ſeen a ſheep's head taken from a man by the real owner, and kept for ten years, to prove the theft againſt him before the court.

Thus the effects of an old man will ſoon be devoured by his neighbours. He gradually becomes unfit to do his work, or pay his rent, and of courſe he muſt diſmantle his houſe, diſpoſe of his roof, while he muſt take up his bed and walk about with this burden.

In the back ſettlements of Harris, neither the love of God, nor fear of man, could prevail with a maſter to allow the ſcallag the liberty of living under his own roof, to ſhelter his aged body from the inclemency of the ſeaſons, without taking a little piece of moſs, for labour and rent, from the oppreſſors, who make the beſt of the lands; nor are huts allowed in Harris, without lands, and for their ſervice. But a friendly diſpoſition towards the poor is manifeſted by the gentlemen towards the poor gentlemen and ladies of their order, that ſink through misfortunes or extravagance. Theſe are admitted to the better tables, and uſed with eaſy familiarity.

They burn the ſtraw of the ſheaf, to make

make the oats dry for meal: and though the grain is black by the aſhes, and the meal coloured, yet it is not unpleaſant to taſte, and it is thought to be very wholeſome food. This, with moſt of their oatmeal, they grind on braahs, a kind of mill ſimilar to the quern, but made of harder ſtone, and of the ſame magnitude with quern millſtones, being about three feet in diameter, and four or five inches thick. The uppermoſt ſtone is turned round by the hand of one or two women, who grind as much meal, evening and morning, as ſerves for the day.

They have alſo ſome of the old Highland mills, that are driven about by water. Thoſe mills are rude and extremely ſimple in their conſtructions, being only one wheel that drives round the ſpindle, which is faſtened to the upper grinding millſtone. Theſe mills are ſlow, and at ſuch diſtances from the huts of the tenants, that in general they prefer their braahs or querns.

Their cakes are made of barley meal, and toaſted againſt a ſtone placed upright before a good fire; and ſometimes when either haſte or hunger impels them, they are laid on the aſhes, with more aſhes above, to bake them more quickly. The people eat twice a day. The firſt meal is called deinnar or breakfaſt, the laſt is their ſupper. They ſeldom breakfaſt, unleſs from ſome neceſſary haſte, before eleven o'clock; and the ſupper, when night drives them home from their labour, is placed before them.

Potatoes and fiſh generally make up their firſt meal, and the whole family commonly eat out of one diſh called the claar. This large diſh is between 3 and 4 feet in length, and a foot and a half in breadth, made up of deal. They place the ſtraw or graſs on the bottom, and pour out the potatoes and fiſh above that ſtratum, which they generally collect carefully, with the fragments for ſome favourite cow. Their laſt meal is generally made up of brochan, (a kind of water gruel) boiled mutton, with bread and potatoes, at their own houſes, if in any tolerable circumſtances, and under mild maſters: but no ſuch luxuries are to be met with in any other kitchens, nor can it be expected in the families of the oppreſſed. Theſe muſt ſearch for cuddies, or ſuch fiſh as are on the coaſts, ſuch as cod, dog-fiſh, ſaiths, ſkait, &c.

In time of eating theſe poor meals, their doors are generally ſhut, and few people chuſe to enter when they find them ſhut. It is difficult to account for this general cuſtom among a people ſo univerſally hoſpitable. They can aſſign no reaſon for this churliſh piece of conduct but cuſtom. I ſuppoſe it took its origin from the the times that that country, as well as all Scotland, was infeſted by a ſet of robbers called Cearnachs, who went about in bands fully armed, and would force their way into any houſe where they ſuppoſed any meat could be found, and generally took it by force. Probably the impreſſion of thoſe practices remained on the minds of ſucceeding generations; and that practice originating in neceſſity, obtained the force of a cuſtom, and continued long after that neceſſity ceaſed.

Indeed all the Scots, even to the fourteenth century, were ſtrangers to the luxuries of life. When Randolf, Earl of Murray, and Sir James Douglaſs, in the reign of Robert Bruce, invaded the north of England, and after Douglaſs had performed extraordinary feats of prowes, the Scots returned home, and left ſome hundred bags made of deer ſkins, all full of water and fleſh for the uſe of the men; and a thouſand wooden ſpits, with meat on them, which was roaſted. They were ſo contrived as to anſwer for kettles. "And," Macpherſon obſerves, in his Diſſertation, "that this one ſpecimen of ſimple cookery is ſtill uſed among the Highlanders in hunting parties." Nay, I ſpoke with a man who ſaw the chief boiling a bag full of meat with a gentle fire held below, while he conſtantly rubbed the bottom with greaſe, faſtened to a ſtick, to keep it from burning.

[*To be continued.*]

Anecdotes of Hugh Kelly.

IF genius owes a conſiderable part of its eſtimation to the difficulties it has to encounter, we think the object of

this ſketch deſerves a niche in our Biography. He had not only his *education* to eſtabliſh, but his *independence* at the ſame time; purſuits which too frequently traverſe each other, and ſtint both in their approach to perfection.

However Kelly's family may be well-deſcended, the fortunes of his houſe fell into ſuch decay at the time of his birth (1739), that his father was under the neceſſity of keeping a tavern in Dublin. Here it was our author ſaw his firſt birth-day; and here it was, from the conſtant influx of *players* who frequented the houſe, that he caught *the firſt idea of the ſtage*, which afterwards turned out ſo profitable to himſelf, and creditable to his talents.

"Such are the accidents which ſometimes remembered, and, perhaps, ſometimes forgotten, produce that particular deſignation of mind, and propenſity for ſome certain ſcience or employment, which is commonly called genius *."

The buſineſs of his father, encumbered as he was with other children, and perhaps ſtill retaining a ſmack of that *Iriſh gentility* which but ill brooks to a change of inferior condition, diſabled him from giving his ſon a firſt-rate education—it was not, however, wholly neglected. He was taught reading and writing, both of which he rather excelled in; he likewiſe went through the Latin *grammar*; "a circumſtance," as Doctor Johnſon juſtly obſerves, "which forms ſo conſiderable a part of education, that independent of any thing elſe, a man who learns that is the better for it as long as he lives."

From ſchool he was taken at an early age, and bound an apprentice to a *Stay-maker*, a profeſſion which he was often twitted with in his better days, but which he frequently anticipated by a voluntary confeſſion that at once flattered his talents and his induſtry. Here he ſerved out his time with fidelity and diligence, giving up all his leiſure hours to the theatre, and the reading of plays; the former of which he was enabled to frequent *gratuitouſly*, through the favour of his pot-companions—the performers.

What could have induced a man of this deſcription, unfriended, unaided by a liberal profeſſion, and almoſt without any education, to ſettle in London, would be difficult now to account for, had not he often declared the motives to his private friends.

During his apprenticeſhip he had often tried his pen at an eſſay—a theatrical criticiſm—a ſong—an epigram, and ſuch kind of deſultory writing, which were much flattered by his friends, and in particular by ſome Engliſh players who occaſionally made the ſummer trip to Dublin. Some of theſe told him "what a pity it was a man of his *genius* ſhould be confined to the paltry ſituation of a Stay-maker, when he could figure away in much higher lines of life: that London was the great hot-bed for ſuch talents, where he could earn much more by his *pen* than his *bodkin*, be received in the character of a gentleman, and enjoy the comforts, the pleaſures, and improvements of a great metropolis."

"Theſe diſcourſes, ſir," ſays Kelly, "like the earldom of Hereford and all its moveables," to Buckingham, "never let my brains at reſt" till I ſaw London. Therefore ſcraping a few guineas together (all *the produce of my Stay-making*), and packing up my wardrobe *in a ſheet of brown paper*, I ſet forward, and arrived at the Swan with Two Necks, Lad-lane, in the ſpring of the year 1760."

Being unwilling, however, to enter himſelf as a *naked ſon of the Muſes*, in a ſtrange country, Kelly announced himſelf firſt as a *Stay-maker*, and being recommended to the Black Lyon public-houſe, Ruſſel-ſtreet, Covent-Garden, he there met with ſome of his old theatrical acquaintance, who cordially recognized their pleaſant Iriſh companion, and immediately recommended him in his profeſſion to their wives and miſtreſſes.

It was however ſoon diſcovered, that his ſtays were not ſo neately executed as thoſe made by Engliſhmen, and that they were likewiſe ſo *foiled* that they appeared

NOTE.

* Dr. Johnſon's Life of Cowley.

appeared like ſecond-hand work; hence he ſoon loſt a conſiderable part of that buſineſs which at firſt flowed in upon him. To the truth of theſe charges Kelly frankly enough acceded, particularly the *laſt*, which aroſe from the natural *moiſtneſs of his hands*, and which, unlike the genius of his friend Goldſmith,

"*Quod tetigit* non *ornavit.*"

He felt this loſs of cuſtom with no regret; he ſaid, "he was ſecretly glad of it, as it gave him a proper excuſe to himſelf for leaving a buſineſs which never had more of his choice than as neceſſity prompted." He ſtill, however, ſtuck to the *Black Lion*, and as he made himſelf always agreeable in company by a happy facility at narration, and no inconſiderable turn for humour, he ſoon attached himſelf to an attorney who frequented the houſe, who engaged him as a copying clerk in his office.

The manner of his engagement with this attorney, Kelly uſed often to tell with ſome pleaſantry; "I was ſitting one evening at the *Black Lyon*, rather a little out of ſpirits at the gloomy proſpect before me, when I was obſerved by my friend, who aſked me what was the matter? We were alone, and I ingenuouſly told him; adding, I was willing to do any thing within the reach of my abilities for an honeſt livelihood." "Can you write a good hand?" ſays the attorney.—"I believe pretty tolerable, ſir," ſays Kelly.—"Well, come, let's ſee. Here (calling for pen and ink, and a ſlip of paper), write me down the word TRANSUBSTANTIATION." Kelly inſtantly complied;—when the other taking it to the light, and looking at it, exclaimed, "Very well indeed, well written and well ſpelled: come, my lad, don't deſpond, I'll give you a place in my office directly till ſomething better turns out, and here's a guinea earneſt."

Our hero waited on his benefactor next morning, and was put on as a copying clerk at the rate of *fifteen ſhillings* per week. It has been ſaid he earned by copying and tranſcribing in this office about *three guineas* per week; but the fact is—and we ſpeak upon his own authority—he never received more from his principal than *fifteen ſhillings*; though he added to his income otherwiſe by occaſional eſſays and paragraphs in the newſpapers. He has likewiſe been often heard to ſay, in dwelling upon this part of his hiſtory, that he was now tolerably happy; he had enough for his reaſonable wants lived out of the ſphere of higher ſeductions, and felt no ſmall gratification as ſeeing his writings occaſionally in print, and himſelf frequently appealed to at a judge of theatrical criticiſm.

The only abatement of his happineſs was the daily *drudgery of the deſk*. A poet copying his own works, finds it the moſt unpleaſant part of his profeſſion: how much more irkſome then muſt it be to copy the daily hiſtory of *John Doe* and *Richard Roe*? He therefore, after ſome months, entirely quitted his profeſſion, and getting engaged as a paragraph-writer to one of the daily papers, commenced author at large, unconnected with Stay-making, law, or any other avocation whatever.

Kelly, when he made his engagement with the printer, who was likewiſe the editor of his own paper, had it in his choice to have either a ſettled ſalary of a guinea per week, or ſo much for every paragraph; but our young author knew the fertility and perſeverance of his own talents too well to accept the former; he therefore took the *quantum meruit*, and in the capacity of a paragraph-writer ſupplied the paper ſo plentifully, and with ſuch variety of matter, that he has often acknowledged to earn from *thirty-ſix ſhillings* to *two guineas* per week.

His principal, who was a good honeſt tradeſman of the old ſtamp, ſo far from grudging this expence, gave every degree of encouragement to his induſtry, often aſked him to dinner, and in the joyouſneſs of his heart uſed to tell him, "he was the *civilleſt* man, and the moſt *humourſome* fellow * he ever had to deal with."

The

NOTE.

* What gave riſe to *this particular eulogium* from his principal was, that

The habit of writing—the reading of periodical works—and frequent converſation, which he much delighted in, mended our author's pen apace: he tried his hand at ſeveral eſſays, and was ſucceſsful. The bookſellers, too, found out his uſe, and offered him engagements in the *Ladies Muſeum*, and *Court Magazine*, which he accepted; and giving up his employment as paragraph-writer, he now commenced author upon a more liberal and enlarged ſcale.

His induſtry at this period was equal to his facility in writing: beſide the care of theſe two magazines, he wrote ſeveral occaſional pamphlets for one Pottinger, a bookſeller in Paternoſter-row, upon ſubjects too temporary to be remembered now, if we except one, which was "*A Vindication* of Mr. Pitt's (afterwards Lord Chatham) Adminiſtration." This pamphlet attracted the notice of the late Lord Cheſterfield, who makes reſpectable mention of it in the ſecond volume of his Letters, p. 505.

Of Pottinger, Kelly uſed to tell ſome pleaſant anecdotes: he ſaid he was a man who daſhed at any thing in the temporary way, and was at one time getting a great deal of money, though he afterwards fell into great indigence. "He had a good back hand in me," ſays Kelly, "for he no ſooner furniſhed me with a hint, than I ſketched it out on paper, and in this employment went

NOTE.

Kelly often, in a dearth of news, amuſed the public with little details of *poetical proſe*, amongſt which the following gave great ſatisfaction:

"On Saturday laſt a wager was determined in Newgate-market to a conſiderable amount, who ſhould eat moſt hot tripe in the courſe of one hour, a butcher's apprentice in the laſt year of his time, or a young bull-dog, nine months old. The *heat* of the tripe at firſt repreſſed the appetite of the bull-dog which turned the odds greatly in favour of his antagoniſt, but being a little cooled by the breezes of the open air, Hector fell to with ſuch voraciouſneſs, as to diſtance his rival by ſeveral mouthfuls."

through a great variety of ſubjects. He was the firſt man too that taught me to write a *receipt for money*, the form of which I was till then as ignorant of as writing an eſſay on algebra."

About this period, with no other fortune than this precarious mode of ſubſiſtence, and not above two-and-twenty years of age, our author married—to mend the matter he married *merely for love*, the lady having no other fortune than her induſtry at needle-work, with which ſhe ſupported herſelf in a very decent and reſpectable line.

However the motives to this match may be conſidered by the *voice of ignorance* and the *diſſipated manners of the times*, as ridiculous and imprudent, it cannot be too often repeated (becauſe it is ſo repeatedly combated by the practice of the world), that nothing is ſo likely to ſubſtantiate the happineſs of a young couple as MUTUAL AFFECTION;—it ſmooths and bleſſes induſtry, it propagates and ſweetens comforts, and has an *arm of reſiſtance* againſt the unavoidable ills of life, which fortune and high connections cannot ſimply give, becauſe the former iſſues from the heart, and is invigorated in the confidence of that Providence which ſtrengthens and confirms virtue.

Mrs. Kelly proved the truth of this aſſertion. With no other dowry than her *affection* ſhe ſucceeded in "The Way to Keep Him," at leaſt as well as any woman we ever knew; ſhe ſtudied and watched all the little weakneſſes of his temper, met them with the moſt perfect good-humour, and rendered his home ſo pleaſing to him, that ſhe converted into a domeſtic man one, who, in the hands of moſt other women, would, from the temptations of very pleaſurable tendencies, and the opportunities of his profeſſion, perhaps have been led into much diſſipation.

Doctor Goldſmith, who viſited Kelly ſome years after, confeſſed this, and was ſo ſtruck with the comforts and conveniencies of matrimony, that he propoſed for the other ſiſter; but Kelly reſiſted this upon very honourable grounds: he knew his ſiſter-in-law to be the very reverſe of his wife in *temper* and *œconomy*; he likewiſe knew Goldſmith

ſmith to be very thoughtleſs in reſpect to worldly affairs, and not very induſtrious; he therefore remonſtrated with him on the great impropriety of ſuch a match, 'till with ſome difficulty and addreſs he weaned him from the purſuit.

What Kelly thought of his wife himſelf was beſt evidenced by his conduct, which always gave the impreſſion of a very attentive domeſtic huſband. He likewiſe gave a written proof of his affection, by addreſſing to her a ſonnet, under the name of *Myra*, ſome years after their marriage, which, perhaps, conſidering the general habits of huſbands, excels more in *novelty* of *principle* than ideas.

Our author now having got what is called *ſettled* in the world changed his habitation (which, as he himſelf uſed to ſay, was that which by reverſing the houſe would form the *firſt floor*) and took apartments in Middle Temple-lane, which he furniſhed very genteelly, and occaſionally gave his leg of mutton and bottle to his friends, with a frankneſs, a converſation and hoſpitality that was very acceptable, and threw the cold civilities of higher tables at a diſtance.

To enable him to do all this, he ſpurred both the ſide of his ambition and his induſtry; he commenced a ſeries of eſſays in Owen's Weekly Chronicle, which he afterwards collected, and bound up in two pocket volumes, called "The Babbler." He likewiſe wrote a novel called "Louiſa Mildmay, or the Hiſtory of a Magdalen," which was much read and eſteemed, and which he dedicated to the late Ducheſs of Northumberland.

The merit of both theſe works muſt be judged by referring to the *education*, the *time of life*, and *opportunities* of the author, and, conſidering them in this view, place him much above the ranks of ordinary men. His Babblers, though they exhibit characters of *particular manners* more than *general nature*, yet diſcover ſome quickneſs of obſervation, a fertility of invention, and no inconſiderable degree of humour. 'Tis true, they poſſeſs none of the deep receſſes of knowledge and morality which are to be found in the Spectator, Rambler, and many other periodical publications; yet being written with a vivacity of imagination, a ſmoothneſs of ſtyle, and above all a continual reference to petty habits and local amuſements, they pleaſed the greater part of the public (*the middle ſized in underſtanding*), and in the courſe of their publication we have more than once heard this queſtion aſked with ſome impatience at the Coffee-houſe, "Well, what does the Babbler ſay to-day?

The novel of "Louiſa Mildmay" is, in general, prettily and pathetically told, particularly in that part which deſcribes her ſorrow and repentance; but in detailing the circumſtances of her *ſeduction* he has painted them in ſuch *glowing colours*, and with ſuch a *minuteneſs of deſcription*, as we fear might have ſometimes defeated the *moral* he meant to inculcate.

[*To be continued.*]

A Tour through South Holland and a part of the Auſtrian Netherlands.

ON Friday, the 6th of September, I ſet out from London to Harwich, where I paſſed the evening with two foreigners who were bound for Holland: one was a Dutchman, and the other a Hanoverian. They both ſpoke Engliſh tolerably well; and I was indebted to them for much uſeful information.

I then began to prepare for my voyage; and I found that various preliminaries were to be adjuſted before I could embark. In the firſt place, I was told that it would be neceſſary to wait upon the poſt-office agent to obtain a permit; which I accordingly did; and, for the ſum of twelve ſhillings and ſix-pence he vouchſafed to give the captain of the packet-boat leave to take me on board. On my return to the inn, I found a cuſtom-houſe officer waiting to rummage my portmanteau. I told him he was very welcome to take an inventory of my things; but, with much complaiſance, he declined giving himſelf that trouble; and his civility coſt me half a-crown. I was then reminded by my hoſt at the White Hart, that it would be proper to lay in ſtores for the voyage.

age. And here let me caution inexperienced travellers againſt placing too much confidence on ſuch occaſions in inn-keepers. Let the price of every article be ſettled before it is ordered out of the larder, otherwiſe they will impoſe in a ſhameful manner. I recollect that, among other extravagant items in my bill, they charged eight ſhillings for a couple of ſmall neats tongues; and I was going to give them a lecture upon the ſubject of extortion, when I was hurried away by a ſummons from the captain, acquainting me that the packet was ready to ſail. I was now ſurrounded by porters and boatmen, who levied freſh contributions upon the paſſengers. And thus, as Mr. Peckham ſays, in his tour of Holland, having run the gauntlet of impoſition at the port of Harwich, we ſet ſail, at half paſt three in the afternoon in the Diana ſchooner, Capt. Deane. The crew conſiſted of a mate, two ſtewards, and thirteen ſailors; and the veſſel carried four four-pounders, two two-pounders, and ſix ſwivels. There were fourteen paſſengers, including an Engliſh family who were going to ſpend a few years in Switzerland, and who were accompanied by a learned gentleman of Oxford. After weighing anchor, the government diſpatches for the miniſter at the Hague were faſtened to a heavy weight of lead, that they might be inſtantly ſunk in caſe any of the enemy's ſhips ſhould appear. The weather was fine; we ſailed with a fair and gentle breeze; and, after leaving Landguard fort on the left, and ſtretching along the coaſt of Suffolk with the town of Orford in full view, we ſtood out for ſea, and in a few hours loſt ſight of England—*Maria undique, et undique cælum.* Several of the paſſengers were men of ſenſe and knowledge; and, ſoon after the veſſel ſailed, a converſation took place upon deck reſpecting the reformation of religion in the 16th century, and the comparative merits of the three great luminaries of that age, Luther, Melancthon, and Eraſmus. One gentleman obſerved, that the revival of polite literature in Germany was chiefly owing to the exertions of Melancthon. "True," ſaid another; "but, had the revival of Evangelical truth depended upon his exertions, it is to be feared that the reformation would have been ſtrangled in its infancy." 'Yes, yes," ſaid a lively young gentleman, "had Luther been ſuch a man as Melancthon, we ſhould have had no Reformation." This ſeemed to be the general ſenſe of the company, who were of opinion, that he frequently diſplayed a timidity which was unworthy the character of a great man; that his conceſſions to the adverſe party were unwarrantable; and that it was happy for the cauſe of truth that Luther was always at hand to controul him. I ventured to ſtand up as the apologiſt of that amiable and mild reformer, by remarking, that I did not recollect any tranſaction in the hiſtory of his life which would warrant the charge of his having ſhewn a diſpoſition to ſacrifice the cauſe of truth to any conſideration whatever; but it was well known that he never laid ſo great a ſtreſs upon the abolition of external rites and ceremonies as Luther and others; and that he thought great conceſſions ought to be made upon that ſcore for the ſake of peace. At the ſame time, I was very ready to allow that, in ſome inſtances, he ſhewed too much condeſcenſion to the fierce and intolerant bigots with whom he had to deal at diets and public conferences: but, notwithſtanding. I made no ſcruple of giving my decided opinion, that Melancthon's temper and conduct ought to be held out as a model to modern eccleſiaſtical reformers in preference to the rough and unaccommodating ſpirit of Luther. We all agreed in condemning Eraſmus as a *trimmer* in the affair of the Reformation; although it was allowed that he paved the way for the favourable reception of Luther's opinions by his humourous and ſatirical writings againſt the monks. We all joined in admiration of his genius, his wit, and his elegant taſte; and the ſmart little gentleman, to whom I have already alluded, began to quote ſome paſſages from one of his Colloquies, intitled, *Naufragium*, which diverted the captain and ſome of the ſailors; particularly the anecdote of a perſon who, in the midſt of a ſtorm, promiſed St. Chriſtopher,

topher if he would ſave him, an offering of a large wax taper, with a ſecret reſerve not to give him ſo much as a tallow-candle when he got ſafe upon dry land. This led to a converſation on ſuperſtition; and it was remarked by one of the company, that it was our lot to live in an age which could not be charged with too much ſuperſtition. "Oh! I beg your pardon," ſaid a compoſed ſteady German, who ſat ſmoking his pipe, "Mankind are always ſuperſtitious: the only difference is, that they vary their objects of ſuperſtition." "True," ſaid another, "and the conduct of the French illuſtrates your remark: they have diſcarded the old ſaints from their Calendar to make way for St. Voltaire, St Rouſſeau, St. Helvetius, and their practical commentators, St. Mirabeau, St. Marat, and the worthy candidates for ſaintly honours who preach the doctrine of aſſaſſination in the Jacobin clubs; and, inſtead of the Virgin Mary, they now invoke the *tutelary genius* which preſides over the French republic." After this converſation, we were amuſed with the throwing of the log line, in order to determine at what rate the veſſel ſailed. Night now began to approach. About eight o'clock the light-houſe on the coaſt of England, which is viſible at the diſtance of ſeven leagues, diſappeared from our view. The veſſel ſcudded along with a fine breeze; and the ſea, within the ſphere of her action, preſented the appearance of an infinity of twinkling ſtars. The ſcene was grand and aweful; and I thought of the following paſſage in the 107th Pſalm: "They that go down to the ſea in ſhips, and occupy their buſineſs in great waters; theſe ſee the works of the Lord, and his wonders in the deep. For, at his word the ſtormy wind ariſeth, which liſteth up the waves thereof; they mount up to the heavens; they go down again to the depths. He maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill. Oh! that men would therefore praiſe the Lord for his goodneſs, and for his wonderful works to the children of men!"

Moſt of the paſſengers became extremely ſick early in the evening: "dire was the toſſing, deep the groans." In hopes of avoiding ſickneſs, I remained upon deck after my fellow paſſengers had all retired to their cabins; and I ſtood with my face towards the wind; but all my precautions were of no avail. About ten o'clock I felt ſymptoms of ſqueamiſhneſs, and continued dreadfully ſick till near midnight; when I crawled down to my cabin in woeful plight, tumbled into bed without undreſſing, ſunk into the arms of Morpheus, and ſlept ſoundly for ſeveral hours in ſpite of the motion of the veſſel, and the roaring of the waves and wind. Early in the morning I heard the joyful news of our being within ſight of land. I ſprang upon deck, entirely recovered from my ſea-ſickneſs, and ſaw, for the firſt time, the low-lying coaſt of Holland. I thought of the following lines of Virgil in the third book of the Eneid:

"Jamque rubeſcebat ſtellis Aurora fri-
gatis
Cum procul obſcuros colles humiſem-
que videmus
Italiam. Italiam primus conclamat
Achates,
Italiam læto ſocii clamore ſalutant."

I was now deſired to produce the permit which I had received from the poſt-office agent at Harwich, and to deliver it into the hands of the captain, with a guinea for my paſſage. This demand was followed with, "pray remember the ſteward;" to whom, I was told, no gentleman ever gave leſs than half a crown; and then I was accoſted with, "your honour, remember the ſailors:" who always expect a ſhilling at the leaſt from every paſſenger.

This morning the converſation turned on the ſubjects of politics and religion. One of the company, with much good ſenſe, maintained, that the diſcuſſion of abſtract principles concerning the rights of man was not calculated to do good; and that the beſt proof of political wiſdom in ſtateſmen was, to embrace every opportunity of applying a practicable remedy to an exiſting practical evil. The reaſoning which he uſed upon this topic ſuggeſted

to

to another gentleman the following obſervation; that if the rulers of this world, civil and eccleſiaſtical, knew the things that belonged unto their peace and intereſt, they would omit no opportunity of improving whatever was defective, and repairing whatever was unſound, in their reſpective ſyſtems; by which means the danger of bloody convulſions, and of revolutions effected by force, would in all probability be avoided.

The converſation then turned upon the ſubject of eccleſiaſtical reformation; and, reaſoning upon the principle with which the firſt gentleman ſet out, it was contended by the ſecond, that plurality and non-reſidence were abuſes in the church of England which ought to be removed without delay, and which, he apprehended, might be done away without the ſmalleſt danger of popular commotion. But the Oxonian was not diſpoſed to go ſuch lengths; and one of the company, perceiving ſome indications of a ſpirit of contention, diverted the attention of the diſputants to the porpuſes that rolled about in all directions. The induſtry and enterpriſing ſpirit of the Dutch became the next ſubject of converſation: and this led to a debate on the comparative ſtate of the different nations of Europe with reſpect to virtue and happineſs. It was obſerved by one gentleman, that he looked upon the peaſantry of Switzerland to be the moſt happy and virtuous people in Europe. He argued, that "States though very poor, may ſtill be very bleſt;" and contended, that the cultivation of thoſe arts, which depend upon the powers of taſte, lead to a refinement of manners, which has often paved the way to a ſtate of ſenſual corruption.

I remarked, upon quitting the veſſel, that the paſſengers left a plentiful ſtock of proviſions behind them, which the ſhortneſs of the paſſage and ſickneſs had prevented them from uſing; and I would adviſe thoſe who croſs the water in his Majeſty's packet boats not to load their cabin with proviſions, but to be contented with a little bread and wine. In my next, I ſhall give an account of my landing at Helvoetſluys.

Yours, &c.

The Dauphin's Soliloquy.

Piteous! but not a tale of other times.

GOOD Heavens! and is it thus that I am left alone, who once was ſurrounded by all that the youthful heart holds dear? Surely, my lot is hard indeed. I look about me; but ſee not a friend I can love; not a companion whom I can truſt; not a relation, to ſooth my dreary ſolitude, or hear my ſorrows!

Happy art thou, O ſon, of the laborious peaſant. Thou can'ſt behold thy father, toiling cheerfully for thy bread; and the mother that bore thee as cheerfully buſied at home, to make his return welcome, and the remembrance of his labours light.

Father, did I ſay? and could I bring this tongue to utter the dear name of mother? Ah, little peaſant, it is not ſo with *me!* Behold here, in my abandoned perſon, behold the wretched being, who was once a ſplendid prince. Oh cruel reverſe of fortune! and if I feel it ſtill more cruel, it is, becauſe once I was extremely happy, great, and honoured.

Where, where, O heavenly mercy, are the hearts that feel? I am indeed miſerable, for *I can feel it all.*

Alas! my once dear, my ever honoured parents, how happy for us, had ye died, as I perhaps muſt ſoon, a poor abandoned, unpitied, hopeleſs, infant. Would I could loſe the memory of what I was! and yet, what I have of memory tells me only of miſery undeſerved: once highly honoured, and enjoying life, as if it were always ſunſhine; a harmleſs playful child; the *heir* ſo lately of much envied greatneſs; and *now*, the ſolitary *deſcendant* of a race of illuſtrious monarchs; now, God knows, without any wilful fault of mine deſerted, frowned on, ſhunned, and ſlighted. Deſtitute of every ſupport, but the bread dealt out to me, and that ſteeped, in my own tears; nay, reduced even to the need of hoping for exiſtence from day to day, as the *fierce bounty* of thoſe who have overthrown the power which once ſupported them;

and

and deſtroyed the throne and kingdom, in which they uſed to glory, as ſuperior to every other.

Gracious Providence! to what unknown end haſt thou yet reſerved my infant being? few and evil, indeed, have been the years of my checquered ſcene. Children of poverty, never murmur more; but think of Louis, the pitiable, ſuffering boy, ſo great, ſo happy once, and only not adored. He cries from his priſon houſe; and he is inexpreſſibly wretched, without an eye to pity, or a hand to help him!

I wiſh not you to exchange with *me* my hapleſs ſtate; but you cannot conceive the joy my wearied heart would feel, could I be permitted to ſhare with *you* that life of humble innocence, and of chearful penury, which your calm years enjoy. Your parents hail you in the morning, as it brightens to your view; and at night, you depart to your quiet couch, with their kiſſes on your lips, and their beſt bleſſings on your happy heads.

But—oh! let me huſh: and yet, ſurely I may *think* in ſecret. Know then, for me, the heir of a wide kingdom, there is no father to protect, to inſtruct, or animate; there is no mother, to nouriſh, or to cheer me, with the thouſand ſoft tenderneſſes, in which you ſhare every day.

Aſk me not why? I am told the law has cut off the mild, the benign head, of my dear father, who once, they ſay, was the *fountain-head of law*: and even my defenceleſs mother has died by the ſame *ſtern* hands. I muſt not call them *cruel*; but ſurely, a ſon might well mourn, that they were ſo heavy, and ſo hard.

The room grows ſtill, and I lift from my poor pallet-bed the eyes, which tears have nearly exhauſted of their light. Not a glaring watch now tents my looks with glances of ſuſpicion, or of inſidious curioſity. What would ye hope to ſee, O faithful guardians of a taſk repoſed? Is it then a crime to faulter in my ſpeech, to heave the quivering lip; or to have the countenance, now pale with horror, now fluſhing with ſenſations inexpreſſible; and which *you* cannot feel?

All is quiet now; and if this is to be the laſt, let it, O merciful Father of life, be the beſt and the moſt uſeful period to me, and to others, that I have ever lived! I *may* be happier than many who have not died ſo ſoon. "*Die!* and *ſo ſoon!*" Would I could ſleep it off: can men be ſuch? It ſhocks me to the ſoul. Ah ſiſter; ah dear aunt. It tells me I muſt die, and that it may be ſoon! But, you cannot *hear* what ſcarcely do I dare to think of, from dread of thoſe around me.

Whither, oh whither, can I flee? this body could not pierce thoſe bars; or bear, if paſſed them, the rude ſhock of pavements, hard as the human hearts that——

Silence, ſilence! your thoughts, Louis, would be dangerous, where looks alone are guilt! Were even thoſe grating doors thrown open, what could it avail thee? If I return to the royal palace of my anceſtors, my father's throne is overwhelmed; his guards are maſſacred, for their fidelity; and every friend is ſlain, or proſcribed for ruin.

Where then ſhall I flee for refuge, or to whom can I look for aid? From my neareſt remaining relatives I can have no expectations; and yet, they loved me, all. My royal father is no more: he is beyond the reach of power to diſtreſs, or of violence to deſtroy him. This, O hard conſolation, is the only glimpſe of comfort I can draw from the torrents of his reeking blood. He is happily exempted alſo from hearing the feeble plainings of his unhappy ſon. Thank Heaven! the thought compoſes my wearied lids: when, and to what ſad tidings, ſhall they wake again?

Defend us, Goodneſs! It will not do. My horrors crowd upon me. Oh! murdered, butchered parents! Oh! deareſt to my heart, now gone for ever from my aching ſight!

Yet, why ſhould I lament their *death*, when for *me* to live is my only bitterneſs? They indeed are bereft of life and kingdom, of friends, and every tranſient comfort; nay, and by the very objects who ſurely might have been the firſt, from duty, intereſt, honour, gratitude, and perſonal affection, to hazard their

their own lives in defence of patrons ſo bounteous and ſo gentle.

Ceaſe, my childiſh murmurs; *they* are delivered from terror, from inſult, from perfidy, and all the endleſs train of miſeries which render life to me a burthen. They lie full low, beſmeared in their own blood. But, ſtill, *they reſt in peace.*

O! ſweet ſleep; yet, for a few ſhort hours, in pity grant it me!

Obſervations on the Cauſe and Cure of the Tetanus, by Benjamin Ruſh, M. D. From the Tranſactions of the American Philoſophical Society.

DURING my attendance upon the military hoſpitals of the United States, in the courſe of the late war, I met with ſeveral caſes of the tetanus. I had frequently met with this diſorder in private practice, and am ſorry to ſay that I never ſucceeded with the ordinary remedy of opium in any one caſe that came under my care. I found it equally ineffectual in the army. Baffled in my expectations from a remedy that had been ſo much celebrated, I began to inveſtigate more particularly the nature of the diſorder. I found it to be a diſorder of warm climates, and warm ſeaſons. This led me to aſcribe it to relaxation. I reſolved to attempt the cure of it by a ſet of medicines in ſome meaſure the oppoſites of moſt of the medicines that had been employed in that diſorder. Soon after I adopted this reſolution, I was called to viſit col. John Stone, who was wounded through the foot at the battle of Germantown, on the 4th of October, 1777. He was in the third day of a tetanus. His ſpaſms were violent, and his pains ſo exquiſite, that his cries were heard near a hundred yards from his quarters. His head was thrown a little backwards, and his jaw had become ſtiff and contracted. He was under the care of a ſkilful regimental ſurgeon, who was pouring down opium in large quantities without effect.

Duty and friendſhip both led me to do my utmoſt to ſave the life of this valuable officer. I immediately diſmiſſed the opium, and gave him large quantities of wine and bark, to the amount of two or three ounces of the latter, and from a bottle to three pints of the former in the day. In a few hours I was delighted with their effects. His ſpaſms and pains were leſs frequent and violent, and he ſlept for ſeveral hours, which he had not done for ſeveral days and nights before.

With the ſame indication in view, I applied a bliſter between his ſhoulders, and rubbed in two or three ounces of mercurial ointment upon the outſide of his throat. He continued to mend gradually under the operation of theſe medicines, ſo that in ten days he was out of danger, although the ſpaſm continued in his wounded foot for ſeveral weeks afterwards. In the ſummer of the year 1782, I was called upon to viſit a ſervant girl of Mr. Alexander Todd, merchant of Philadelphia, who had brought on a tetanus by ſleeping in the evening on a damp brick pavement, after a day in which the mercury in Farenheit's thermometer had ſtood at near 90°. The caſe was nearly as violent and alarming as the one I have deſcribed. I treated her in the ſame manner, and with the ſame ſucceſs. To the above named medicines, I added only the oil of amber, which ſhe took in large doſes, after I ſuſpected the tonic powers of the bark and wine began to looſe their effects. The good effects of the oil were very obvious. She recovered gradually, and has continued ever ſince in good health. In the ſummer of the ſame year I was called to Alexander Leſlie, a joiner, who had run a nail in his foot. I found him the day afterwards in extreme pain, with ſmall convulſions, and now and then a twinge in his jaw. The wound in his foot was without ſwelling or inflammation. I dilated the wound, and filled it with lint moiſtened with ſpirit of turpentine. This, in a little while, produced a good deal of pain and a great inflammation in his foot. While I was preparing to treat him in the manner I had treated the two former caſes, the pains and ſpaſms in his body ſuddenly left him, and in twenty-four hours after I ſaw him, he complained of nothing but of the pain and ſwelling in his

his foot, which continued for ſeveral weeks, and did not leave him till it ended in a ſuppuration. From the hiſtory of theſe three caſes, I beg leave to make the following remarks.

1. That the prediſpoſition to the tetanus depends upon relaxation. This relaxation is generally produced by heat; but exceſſive labour, watchings, marches, or fatigue from any cauſe, all produce it likewiſe, and hence we find it more frequent from wounds received in battles, than from ſimilar wounds received in any other way. Theſe wounds more certainly produce the tetanus, if they have been preceded for ſome time with warm weather. Dr. Shoepſt, the phyſician general of the Anſpach troops that ſerved at the ſiege of York in the year 1781, informed me of a ſingular fact upon this ſubject. Upon converſing with the French ſurgeons after the capitulation, he was informed by them that the troops who arrived juſt before the ſiege from the Weſt-Indies with Count de Graſſe, were the only troops belonging to their nation that ſuffered from the tetanus. There was not a ſingle inſtance of that diſorder among the troops who had ſpent a winter in Rhode Iſland.

2. As the tetanus ſeems to be occaſioned by relaxation, the medicines indicated to cure it are ſuch only as are calculated to remove this relaxation, and to reſtore a tone to the ſyſtem. The bark and wine appear to act in this way. The operation of the bliſters is of a more complicated nature. That they are ſedative and antiſpaſmodic in fevers is univerſally acknowledged, but in the peculiar ſtate of irritability which occurs in the tetanus, perhaps their effects are more ſimply ſtimulating. But I will go one ſtep further. In order to cure this diſorder, it is neceſſary not only to produce an ordinary tone in the ſyſtem, but ſomething like the inflammatory diatheſis. The abſence of this diatheſis is taken notice of by all authors, particularly by Dr. Cullen.

Mercury appears to act only by promoting this diatheſis. Hence it never does any ſervice, unleſs it be given time enough to produce a ſalivation. The irritation and inflammation produced in the mouth and throat, ſeldom fail to produce the inflammatory diatheſis, as blood drawn in a ſalivation has repeatedly ſhewn.

I apprehend that the oil of amber acts as a ſtimulant chiefly in this diſorder. I have heard of a tetanus being cured in the iſland of Grenada by large doſes of muſtard. Dr. Wright, lately of the iſland of Jamaica, relates in the 6th volume of the London Medical Eſſays, ſeveral remarkable caſes of the tetanus being cured by the cold bath. Both theſe remedies certainly act as ſtimulants and tonics. By reaſoning *à priori*, I conceive that electricity would be an equally powerful remedy in this diſorder.

As a general inflammatory diatheſis diſpoſes to topical inflammation, ſo topical inflammation diſpoſes to general inflammatory diatheſis. Wounds upon this account are leſs apt to inflame in ſummer than in winter. In the tetanus I have uniformly obſerved an abſence of all inflammation in the wounds or injuries that produced it. A ſplinter under the nail produces no convulſions, if pain, inflammation and ſuppuration follow the accident. It is by exciting pain and inflammation I apprehend that the ſpirit of turpentine acts in all wounds and punctures of nervous and tendinous parts. I have never known a ſingle inſtance of a tetanus from a wound, where this remedy had been applied in time. It was to excite an inflammation in the foot of Mr. Leſlie, that I dilated the wound, and filled it with the ſpirit of turpentine. I was not ſurpriſed at its good effects in this caſe, for I was prepared to expect them.

I find a remarkable caſe related in Dr. W. Monroe's Theſis, publiſhed in Edinburgh in the year 1783, of a black girl who had a tetanus from running a nail in her foot, being perfectly cured by deep and extenſive inciſions being made in the wounded part by Dr. John Bell, of the iſland of Grenada.

It is by producing inflammation in a particular part, and tone in the whole ſyſtem, I apprehend that the amputation of a wounded limb ſometimes cures

a tetanus; and it is becauſe the degrees of both are too inconſiderable to oppoſe the violence of the ſpaſms in the advanced ſtages of the tetanus, that amputation often fails of ſucceſs.

I have been informed by a phyſician who reſided ſome time at St. Croix, that the negroes on that iſland always apply a plaiſter made of equal parts of ſalt and tallow to their freſh wounds, in order to prevent a locked jaw. The ſalt always produces ſome degree of inflammation.

If the facts that have been ſtated are true, and the inferences that have been drawn from them are juſt, how ſhall we account for the action of opium in curing this diſorder? I do not deny its good effects in many caſes, but I believe it has failed in four caſes out of five in the hands of moſt practitioners. It is remarkable that it ſucceeds only where it is given in very large doſes. In theſe caſes I would ſuppoſe that its ſedative powers are loſt in its ſtimulating. It is upon a footing, therefore, in one reſpect, with the ſtimulating medicines that have been mentioned; but from its being combined with a ſedative quality, it is probably inferior to moſt of them. I am the more inclined to adopt this opinion, from an account I once received from Dr. Robert, of the iſland of Dominique, who informed me, that after having cured a negro man of a tetanus with large doſes of opium, he was afterwards ſeized with a diſorder in his ſtomach, of which he died in a few days. Upon opening him, he found his ſtomach inflamed and mortified. I do not forbid the uſe of opium altogether in this diſorder. I think ſmall doſes of it may be given to eaſe pain, as in other ſpaſmodic diſorders; but as its qualities are complicated, and its efficacy doubtful, I think it ought to yield to more ſimple and more powerful remedies.

To the caſes that have been mentioned, I could add many others, in which I have reaſon to believe that the excitement of a topical inflammation by artificial means, has effectually prevented a tetanus.

To this account of the tetanus, I beg leave to ſubjoin a few words upon a diſorder commonly called the jaw-fall in infants, or the triſmus naſcentium of Dr. Cullen, which is nothing but a ſpecies of tetanus.

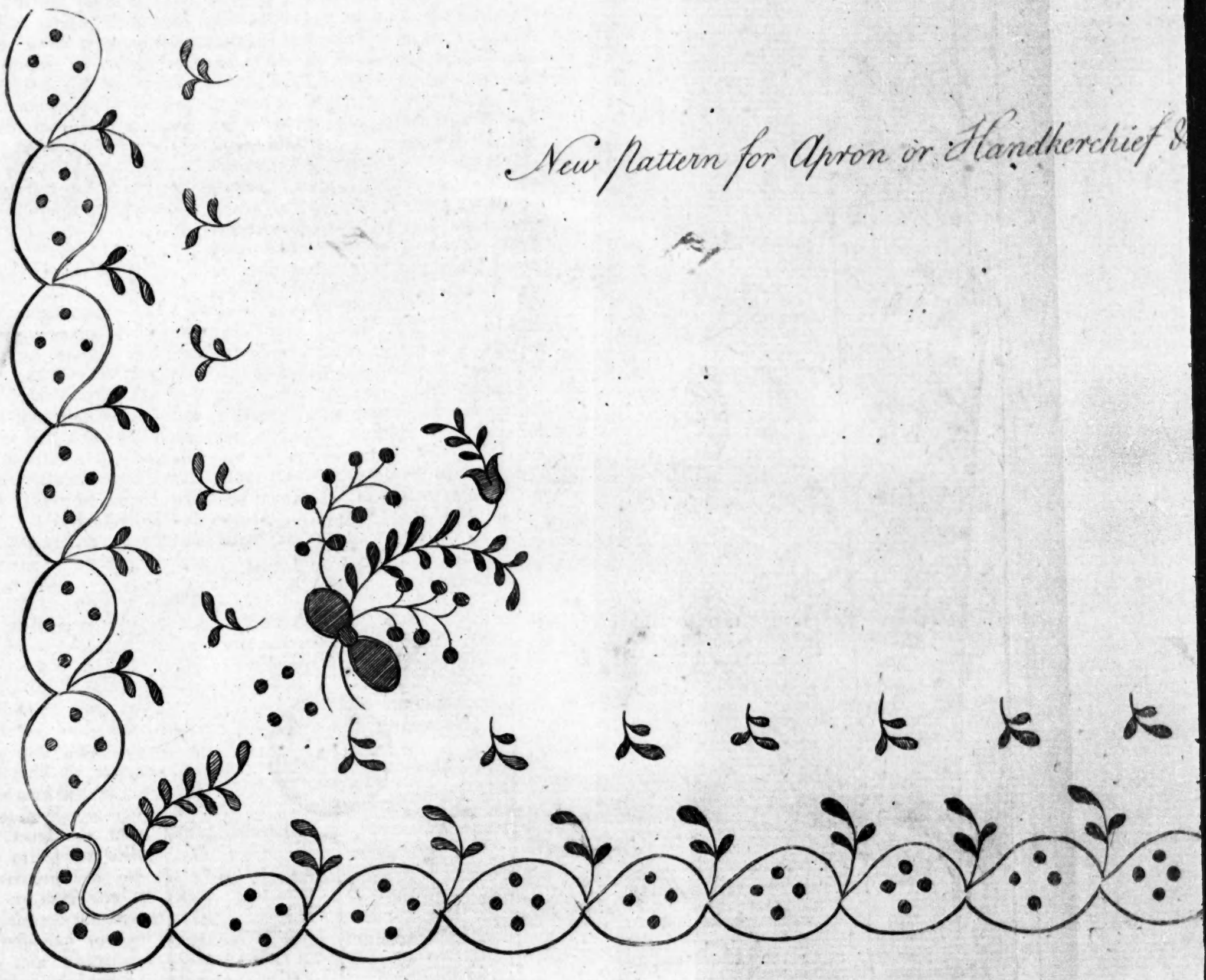
I have met with three caſes of it in Philadelphia, all of which proved fatal. The ſtate of the diſorder in which I was conſulted, and the age and weakneſs of the infants, forbad me to attempt any thing for their relief. I have introduced the ſubject of this diſorder in children, only for the ſake of mentioning a fact communicated to me by the late Dr. Cadwaladar Evans, of Philadelphia. This gentleman practiſed phyſic for ſeveral years in Jamaica, where he had frequent opportunities of ſeeing the tetanus in the black children. He found it in every caſe to be incurable. He ſuppoſed it to be occaſioned by the retention of the meconium in the bowels. This led him invariably to purge every child that was born upon the eſtates committed to his care. After he adopted this practice, he never met with a ſingle inſtance of the tetanus among children.

Perhaps it may tend to enlarge our ideas of the tetanus, and to promote a ſpirit of enquiry and experiment, to add, that this diſorder is not confined to the human ſpecies. I have known ſeveral inſtances of it in horſes from nails running in their feet, and other accidents. It is attended with a rigidity of the muſcles of the neck, a ſtiffneſs in the limbs, and ſuch a contraction of the jaw, as to prevent their eating. It is generally fatal. In two caſes I had the pleaſure of ſeeing the diſeaſe perfectly cured, by applying a potential cauſtic to the neck under the mane, by large doſes of oil of amber, and by plunging one of them into the river, and throwing buckets of cold water upon the other.

How far the reaſonings contained in this paper may apply to the hydrophobia, I cannot determine, having had no opportunity of ſeeing the diſeaſe ſince I adopted theſe principles; but from the ſpaſmodic nature of the diſorder, from the ſeaſon of the year in which it generally occurs, and above all, from the caſe related by Dr. Fothergill, of a young woman having eſ-

caped

New pattern for Apron or Handkerchief &c



caped the effects of the bite of a mad cat by means of the wound being kept open, (which from its ſeverity was probably connected with ſome degrees of inflammation) is it not probable that the ſame remedies, which have been uſed with ſucceſs in the tetanus, may be uſed with advantage in the hydrophobia?—In a diſeaſe ſo deplorable, and hitherto ſo unſucceſsfully treated, even a conjecture may lead to uſeful experiments and enquiries.

Anecdotes of Illuſtrious and Extraordinary Perſons. Perhaps not generally known.

(Continued from our laſt.)

LADY FANSHAWE.

THE following anecdote of the conjugal affection of this excellent woman to her huſband Sir Richard, clerk of the council to Charles the firſt and ſecond, and tranſlator of the Paſtor Fido, is extracted from ſome MSS. memoirs of her, addreſſed to her ſon, and which from the variety of curious matter they contain, it is to be hoped will ſoon be printed. The tranſaction took place in a voyage that Lady Fanſhawe made from Galway to Malaga, in the ſpring of the year 1649.

"We purſued our voyage with proſperous winds, but a moſt tempeſtuous maſter, a *Dutchman* (which is enough to ſay), but truly, I think the greateſt beaſt I ever ſaw of his kind. When we had juſt paſſed the Straits, we ſaw coming towards us, with full ſails, a Turkiſh galley well manned, and we believed we ſhould be carryed away ſlaves; for this man had ſo laden his ſhip with goods for Spain, that his guns were uſeleſs, though the ſhip carried 60 guns. He called for brandy, and after he had well drunken and all his men, which were near 200, he called for arms, and cleared the deck as well as he could, reſolving to fight rather than loſe his ſhip which was worth 30,000l. This was ſad for us paſſengers, but my huſband bid us be ſure to keep in the cabin, and not appear, which would make the Turks think we were a man of war, but if they ſaw women, they would take us for merchants and board us. He went upon deck and took a gun, a bandelier, and ſword, expecting the arrival of the Turkiſh man of war. This beaſt captain had locked me up in the cabin—I knocked and called to no purpoſe, until the cabin-boy came and opened the door. I, all in tears, deſired him to be ſo good as to give me his thrum cap and his tarred coat, which he did, and I gave him half a crown, and putting them on, and flinging away my night-clothes, I crept up ſoftly, and ſtood upon the deck by my huſband's ſide, as free from ſickneſs and fear as, I confeſs, of diſcretion, but it was the effect of that paſſion which I could never maſter. By this time the two veſſels were engaged in parley, and ſo well ſatisfied with ſpeech and ſight of each other's force, that the Turks man of war tacked about, and we continued our courſe. But when your father ſaw it convenient to retreat, looking upon me, he bleſſed himſelf, and ſnatched me up in his arms, ſaying, "Good God, that love can make this change!" and though he ſeemingly chid me, he would laugh at it as often as he remembered that voyage."

ADMIRAL BOSCAWEN.

THE following excellent epitaph on this celebrated naval commander has been falſely ſuppoſed to have been inſcribed on his tomb. It appeared in ſome of the prints ſoon after his death. The author of it is unknown.

Stop and behold!
Where lies
(Once a ſtable pillar of the State)
Admiral EDWARD BOSCAWEN,
Who died
January the 10th, 1761,
In the fiftieth year of his age;
Equally in the luſtre of renown
As in the meridian of life.
His birth, tho' noble,
His titles, tho' illuſtrious,
Were but incidental additions to his greatneſs;
Be theſe therefore the leſſer theme of Heralds,

Whilſt

Whilſt the annals of adverſe nations,
If they faithfully record
What our own Hiſtory,
Proud to adorn her page,
Muſt perpetuate,
Shall even to late poſterity convey,
With what ardent zeal
With what ſucceſsful valour,
He ſerved his Country,
And taught her foes to dread
Her naval power.
Alſo.
What an inflexible attachment to merit
Flouriſhing beneath his happy auſpices,
What an aſſemblage
Of
Intrepidity, humanity, and juſtice,
United
To form his character,
And render him
At once beloved and envied,
Yet know, *inſidious Gaul!*
Eternal enemy of this our iſle!
Howe'er our grief
May ſeem to give thee preſent exultation,
Yet even after death,
Boscawen's triumphs
Shall to ſucceeding ages ſtand
A fair example,
And rouſe the active ſons of Britain,
Like him,
To dart the terror of their thunders
On Gallic perfidy!
So ſhall the conqueſts which his deeds inſpir'd,
Indelibly tranſmit his virtues
(A blaze of martial glory)
Far beyond
The mural epitaph,
Or,
The local and periſhable monuments
Of braſs or ſtone.

When the admiral was appointed commander at the Nore in the Royal Sovereign, many inferior officers and common ſailors were ſent down to him. By his ſuperior knowledge of the coaſt of this country, he ſtationed many of them in brigs and ſmall veſſels along the creeks and bays of the iſland towards Suſſex, and moſt effectually prevented any inroads and excurſions of the French upon our coaſt. Mr. Boſcawen to the moſt intrepid bravery added the moſt conſummate prudence, and always treated with proper contempt thoſe hot-headed viſionaries, who pretended that one Engliſhman was a match for ten Frenchmen; always taking, in all caſes, ſuch provident meaſures, as would, from the depth of foreſight with which they were planned, be moſt likely to enſure ſucceſs. He never ſuffered politics to interfere with his duty, and thought with the celebrated admiral Blake, that it was ſtill the duty of an admiral to fight for his country; into whatever hands the government might fall.

M. DE BELSANCE, BISHOP OF MARSEILLES.

When the plague of 1720 had ceaſed in that city, M. de Lauzun aſked an abbey in commendam for the humane and benevolent prelate who had attended his flock with ſuch aſſiduity during the time of that dreadful viſitation. The Regent, to whom the requeſt was made, had forgotten M. de Lauzun's requeſt, and appeared much embarraſſed at having neglected to prefer a man of ſuch tranſcendant virtue as M. de Belſance was. When M. de Lauzun iterated his requeſt to him, Lanyon, looking archly at him, ſaid merely, "Monſeigneur, il ſera mieux un *autre fois*." The Regent, however, ſoon afterwards gave him a benefice to hold with the Biſhoprick of Marſeilles, which he could never be prevailed upon to quit for a more lucrative one. "I love my children," ſaid he; "they have been endeared to me by their misfortunes." M. de Belſance was an author; he wrote ſome paſtoral inſtructions, and the lives of the rectors of Marſeilles. Father Vanier, no leſs than our Mr. Pope, has, in his poem of the "Prædium Ruſticum," paid that tribute to his memory to which he is entitled, as the friend and benefactor of mankind. In the town hall at Marſeilles, he is repreſented in a picture, deſcribing the plague of the city, in his epiſcopal dreſs, giving his benediction to ſome perſons who are expiring of that horrid diſeaſe. Father Vanier's lines are,

Fecerat

Fecerat hos animos, vitæ qui* Præſul et auri
Prodigus, aſſiduis animos et corpora curis
Suſtinuit, mortem viſus calcare metamque
Intrepido vadens per ſtrata cadavera paſſu.

Profuſe of life, and prodigal of gold,
The ſacred paſtor tends his ſick'ning fold,
Repoſe of body and of mind diſdains,
To calm their woes, and mitigate their pains;
Bravely deſpiſes death, and ev'ry fear,
With holy rites their drooping hearts to cheer;
Vaſt heaps of dead without diſmay he views,
And with firm ſtep his gen'rous way purſues.

Some others of the biſhops of Provence are mentioned with reſpect by father Vanier for their humanity and exertions on this occaſion, as M. de Ventimille, archbiſhop of Aix, &c.

GUICCIARDINI.

An obſervation of this acute politician ſhews very plainly the reaſon of the demolition of religion by the preſent French. "Religion," ſays he, "is rather a ſettler than a contender in politics; ſhe rather confirms men in their obedience to the government that is eſtabliſhed, than incites them to meddle in the erecting of a new one." Theſe wonderful legiſlators, unleſs their intention is to deſtroy each other, inſtead of making each other happy and comfortable, might in their proceedings reſpecting religion have been governed by the opinion of the philoſophic Tully, who ſays—

"Religione *ſublatâ* perturbatio vitæ conſequitor & magna confuſio. Atque haud ſcio, an pietate adverſus Deos ſublata fides etiam, & ſocietas humani generis, & *una excellentiſſima* virtus, *Juſtitia*, tollatur."

De Naturâ Deorum, I. 2.

NOTE.

* Henricus Franciſcus Xaverius de Belſance, Epiſcopus Maſſilienſis.

The venerable earl Mansfield, when he was aſked his opinion about the French revolution, ſaid, as it was a thing entirely without precedent in the hiſtory of the world, the moſt ſagacious politician could not poſſibly predict what would be the event. In the preſent ſyſtem of rapine, proſcription, executions, and maſſacres, Gaul may again be peopled with wolves, its old inhabitants, and the ſurviving Frenchman may ſay with the laſt living perſonage in the laſt ſcene of Tom Thumb, "And all I boaſt is that I die the laſt."

J. J. ROUSSEAU,

when one day, in company with M. de St. Pierre, the author of the "Etudes de la Nature," he viſited the hermitage of St. Valerian, in Swiſſerland, was much impreſſed with the manner of the religious performing their office, and ſaid to his companion, "I now feel the force of what is ſaid in the ſcriptures—where many of you ſhall be gathered together in my name, I will be amongſt you.—I feel here a ſentiment of tranquillity and of peace that penetrates the inmoſt receſſes of my ſoul." St. Pierre ſaid to him, "If Fenelon was now alive, you would become a catholic. He replied, with tears in his eyes, and in a tone of voice of the greateſt emotion, "If Fenelon was alive I would endeavour to be his lacquey, that I might deſerve to become his valet de chambre."

FULK GREVILLE, ESQ.

in one of his maxims, ſays, "I hardly know ſo melancholy a reflection, as that parents are neceſſarily the ſole directors of the management of their children, whether they have or have not judgment, penetration, or taſte, to perform their part."—"Politics," ſays this ingenious writer, "is the food of ſenſe expoſed to the hunger of folly." The man pretends to be a politician, without having ſtudied it as a ſcience, though perhaps of them all it is the moſt difficult, and the leaſt capable of demonſtration, who would not preſume to give his

his opinion in law, or in phyſic. Our politicians ſhould read the firſt Alcibiades of Plato with attention, and they would then ſee the folly and abſurdity of their pretenſions, when a man of learning and of genius like Paſcal ſays, that a man ſhould be contented with the government that he finds eſtabliſhed in his own country. "In Venice," ſays he, "it would be a crime to attempt to introduce a monarchical government, as in France it would be one to attempt to eſtabliſh a republic. Beſides," adds he, "theſe alterations are always attended with civil wars, the greateſt of all misfortunes. Theſe," ſays he, "cannot be avoided if merit alone is to be conſidered in pre-eminence of place, for every man ſays that *he has merit*. The evils," adds he, "that can ariſe from the ſucceſſion of a blockhead to place and dignity, can never be ſo great or ſo certain."

LORD BOLINGBROKE.

Concerning this celebrated ſtateſman and infidel, I find two curious anecdotes in the poſthumous works of Mr. Toplady. The firſt is, that his lordſhip was one day reading *Calvin's Inſtitutions*, when he was viſited by Mr. Thomas Church, vicar of Batterſea, to whom lord Bolinbroke ſaid, "You have caught me reading John Calvin. He was indeed a man of great parts, profound ſenſe, and vaſt learning. He handles the doctrines of grace in a very maſterly manner." — "*Doctrines of Grace!*" exclaimed Church; "the doctrines of grace have ſet all mankind together by the ears." "I am ſurprized to hear *you* ſay ſo," anſwered the other; "you who profeſs to believe and preach Chriſtianity. Thoſe doctrines are certainly the doctrines of the Bible; and if I believe the Bible, I muſt believe them. And let me ſeriouſly tell you, that the greateſt miracle in the world is the ſubſiſtence of Chriſtianity, and its continued preſervation as a religion, when the preaching of it is committed to the care of ſuch unchriſtian wretches as *you*." Taking this ſtory for true, upon the authority of Mr. Toplady, or of lady Huntingdon, from whom he had it, I cannot but remark that his lordſhip's behaviour was inconſiſtent with the rules of good breeding towards a perſon in the character of a clergyman; though, in fact, Church deſerved ſevere chaſtiſement for ſpeaking of the doctrines of grace in ſuch an irreverent manner.

The other is a much better anecdote. "How does your ladyſhip," ſaid lord Bolingbroke to lady Huntingdon, "reconcile prayer to God for particular bleſſings with *abſolute reſignation* to the divine will?" "Very eaſily," anſwered ſhe, "juſt as if I was to offer a petition to a monarch of whoſe kindneſs and wiſdom I have the higheſt opinion. In ſuch a caſe my language would be, "I wiſh you to beſtow on me ſuch or ſuch a favour; but your majeſty knows better than I how far it would be agreeable to you, or right in itſelf, to grant my deſire. I therefore content myſelf with humbly preſenting my petition, and leave the event entirely to you." The objection of his lordſhip's is a very common piece of ſophiſm of the deiſts, but I do not recollect meeting with a better anſwer to it than the one here given.

ARCHBISHOP GRINDAL

was a very amiable prelate. He made a very bold ſpeech to Queen Elizabeth once. "I love thee the better," ſaid that great princeſs to him, "becauſe you live unmarried." "And I, madam," anſwered his grace, "becauſe you live unmarried, love you the worſe."

BISHOP LATIMER

was a man of little learning, but poſſeſſed genuine wit. His ſermons were admirably adapted for the inſtruction of the common people at the time in which he lived. When it was told him once, that ſome perſon had cozened him, "No," ſaid the good old biſhop, "he hath not cozened me, but his own conſcience."

He retained his humour in the moſt diſmal ſituation, and to the extremity of his life.

In

In his laſt examination before the Queen's commiſſioners, the popiſh biſhop of Glouceſter taunted him with the weakneſs of his arguments, and reproached him with the ſcantineſs of his learning. Latimer replied, "Do you look for learning at my hands, which have gone ſo long to the ſchool of oblivion, making the bare walls my library, keeping me ſo long in priſon without a book, or pen and ink? and now you let me looſe to come and anſwer to articles. You deal with me as though two were appointed to fight for life and death; and over-night the one through friend and favour is cheriſhed, and hath good counſel given him how to encounter with his enemy; the other for envy or lack of friends all the whole night is ſet in the ſtocks. In the morning when they ſhall meet, the one is in ſtrength and luſty; the other is ſlack of his limbs, and almoſt dead for feebleneſs. Think you that to run this man through with a ſpear is not a goodly victory?"

THE DUKE DE ALVA.

This infamous monſter boaſted, at a public dinner in Spain, that he had cauſed more than eighteen thouſand perſons to be executed by the ordinary miniſter of juſtice in the Netherlands within the ſpace of ſix years, beſides a vaſt number of others who were cut off by other means.

He cauſed one Anthony Utenhow to be tied to a ſtake at Bruſſels, encompaſſed by a large fire at ſome diſtance from him; in this circle he moved about like a poor beaſt roaſted alive, till the common ſoldiers, moved with ſome compaſſion, put an end to his miſery, contrary to the will of the duke.

When the city of Haerlem ſurrendered to Alva, on condition that he ſhould ſave the lives of the captured, he commanded ſome of the principal burghers and ſoldiers to be ſtarved to death, ſaying, that "though he had promiſed them their lives, he had not promiſed to find them meat."

The Netherlandiſh women, many years after his death, uſed to ſcare their children, by ſaying "Alva was coming!"

CARDINAL WOLSEY.

Of this great child of fortune, there is a moſt detailed and curious account given by his gentleman uſher, Sir T. Cavendiſh. It was publiſhed with many falſifications, from the original manuſcript, by the puritans in 1641, in order to render archbiſhop Laud odious, by ſhewing how far the cardinal had carried church power. More correct editions of this curious little book, have been publiſhed ſince that time, by which it appears, that the cardinal did not poiſon himſelf in his journey to London, as is mentioned in the firſt edition. Theſe memoirs contain a moſt curious account of the cardinal's domeſtic life, and of the times in which he lived. Mr. Grove, of Richmond, has reprinted them in his life of that prelate. Shakeſpeare appears to have been acquainted with them, or rather, perhaps, he took from Hollingſhead what the cardinal ſaid on his deathbed, reſpecting his having faithfully ſerved his king, &c. Cavendiſh, however, adds, that the cardinal, a little before his death, thus addreſſed maſter Kingſton, the lieutenant of the Tower, reſpecting the character of Henry VIII. "He is a prince of a moſt royal carriage, and hath a princely heart; and rather than he will miſs or want any part of his will, he will endanger half of his kingdom. I do aſſure you, I have often pleaded before him, ſometimes for three hours together, to perſuade him from his will and appetite, but could not prevail; therefore let me adviſe you, maſter Kingſton, (if you be one of the prince's council, as by your wiſdom you are fit) take care what you put *into* the king's head, for you can never put it *out* again." To build his favourite college (Cardinal's, afterwards Chriſt Church college, Oxford) the cardinal had ſeized upon a monaſtery and a chapter. Whilſt the college was building, ſome one wrote this diſtich upon the walls—

Non ſtabit iſta domus, multis fundata rapinis,
Aut cadet aut alius raptor habebit eam.

Thoſe walls, which rapine rais'd, what ills await,
By the juſt judgment of unerring fate;
Theſe ſhall, or heaven, or fire, in ruin lay,
Or a new ſpoiler with oppreſſion ſway.

The foundation-ſtone of the cardinal's college at Ipſwich, his native town, was diſcovered four years ago, and was ſent to Chriſt Church, Oxon, where it is now placed in the chapter-houſe of the cathedral.

CHARLES THE FIFTH, EMPEROR.

When ſome of his courtiers preſſed him to violate the ſafe-conduct he had given to Luther, as his predeceſſor Maximilian had done to Jerome of Prague and John Huſs, he replied very nobly, "I will not, like Maximilian, be aſhamed to look a parſon in the face." This prince ſpoke (it is ſaid) ſeven languages with great fluency. He uſed to ſay, that "autant de langues qu'on ſçait, autant de fois on eſt homme." In his retirement in the convent of St. Juſt, in Eſtremadura, he amuſed himſelf with obſerving the motions of different watches; and uſed to expreſs his ſorrow that he had ſo often attempted to make men think alike upon matters of faith, when he had not been able to ſucceed in making two watches go exactly together.

MARSHAL RANTZAU.

What contrarieties often occur in the ſame perſon! How the indulgence of one vice often prevents the exertion and the advantage of many good qualities, and of many virtues! It is in characters like theſe, that religion ſhews her uſeful and benignant influence. It is religion teaches us, that he who indulges one vice is guilty of all, or, in other words, that there is no degree of merit in following thoſe virtuous inclinations that coſt us nothing, while we purſue thoſe vices which give us pleaſure and ſatisfaction. Auberi du Maurier, in that very pretty book of his, Les Memoires de Hambourg, thus deſcribes the celebrated marſhal Rantzau—"A German of high birth, and a general of ſuch great note, that Mazarine uſed to oppoſe him to the great prince of Condé, when that great commander had the misfortune to be in arms againſt his country and his prince." M. Rantzau poſſeſſed admirable qualities both of body and mind. He was tall, fair, and very handſome. To ſee him only, one would ſay he was born to command. He was the beſt and handſomeſt horſeman ever beheld. He would hit a ſingle piece of money with a piſtol at a hundred paces diſtant. He was invincible with the ſmall ſword. He ſpoke the principal languages of Europe, and had a general taſte for the ſciences. He was acquainted with all the great generals of the age, having made war under them from the moment he was able to bear arms. He ſaid many curious things, and thoſe he delivered in very eloquent terms; and as an infallible proof of the force of his eloquence in any council of war in which he ever ſat, he has always drawn over the other members to be of his ſentiments, ſo ably did he ſupport them with powerful reaſons. If he ſpoke well, he wrote ſtill better, and brought all he would, over to his opinion. To his courage, nothing was impoſſible. He poſſeſſed perfect coolneſs in the greateſt danger, and found expedients under the greateſt misfortunes. His liberality procured him the love and eſteem of his ſoldiers, and never general knew how to give his orders ſo well. But ſo many excellent and rare virtues, were effaced by his great vices. Never was there a debauchee who continued ſo long, and ran ſuch lengths, as he. He loved wine and women to exceſs, and the moſt ſeaſoned drinkers were afraid of him. He ſought their company from all parts, and no one could equal him in this ſpecies of vice. He ſometimes remained in a ſtate of inſenſibility for whole days. The diſorder that reigned in his private affairs was inconceivable. He gave away whatever he had about him without diſcrimination, and he always had

had much money in his pockets, which he was robbed of during his inebriety. Thus, like a caſk without a bottom, all the riches of India would not have been ſufficient for him, and he found himſelf compelled to ſell all his effects for little or nothing. He often loſt his beſt friends by his gaiety. Du Maurier, who was Rantzau's great friend, told this extraordinary man one day, that his exceſſes and debauches would deſtroy his health, and that they would prevent his riſing to the principal employment in the ſtate—"I would not," anſwered he, darting a moſt ferocious and haggard look upon du Maurier, "I would not give up my pleaſures to become emperor of Germany."—His exceſſes, during the ſiege of Dunkirk by the Spaniards, are ſuppoſed to have loſt that place. He was, however, confined for ſome time in the caſtle of Vincennes for this ſuppoſed neglect, and was cleared from any imputation of treachery or of cowardice. He died ſoon after his releaſe. During the ſiege of Gravelines, he had one day appointed the duke of Orleans, and ſome of the principal French nobility, to ſup with him. He went, however, in the morning, to pay a viſit to the famous Dutch admiral, Van Tromp, where he got ſo drunk with malaga, that he fell under the table as if he was dead, and was obliged to be put to bed. His aid du camp made an apology to the duke of Orleans for his maſter's not being able to atttend him at ſupper, and put it upon an exceſſive ſwell of the ſea, which had prevented his leaving the admiral's ſhip. To ſhew the dangers of ebriety, the catholic legends tell us of ſome hermit, to whom the devil gave his choice of three crimes; two of them of the moſt atrocious kind, and the other to be drunk. The poor ſaint choſe the laſt as the leaſt of the three; but when drunk, committed the other two.

Lady Mary Wortley Montague

Was mother to the celebrated vagabond of that name, of whom it is much to be lamented that there is no good account written. His various tricks, his various perigrinations, his various and aſſumed characters, would afford ample ſcope for a good biographer, were he properly furniſhed with materials. His travels and journals are ſaid to be in the hands of his excellent ſiſter, the counteſs of Bute. Montague's death by no means anſwered to the ſingularity of his life; he died choaked by a chicken bone, that ſtuck acroſs his throat. Non gladii, non ſaxa dabant.

Cæsar Borgia.

His portrait, oppoſite to the face of the fox in Baptiſta de la Porta's treatiſe on phyſiognomy, is that of this monſter of iniquity. Louis the twelfth, of France, having occaſion for the ſervices of his father, Alexander VI. made him duke of Valentinois. This ruffian, who ſhould have periſhed on a ſcaffold, died at laſt of a wound that he received in a Spaniſh town near Pampeluna, Borgia's device was, Aut Cæſar aut nihil. The following diſtich was made upon it.

Borgia Cæſar erat factis & nomine Cæſar,
Aut nihil aut Cæſar, dixit utrumque ſuit.

Borgia was made a cardinal, and archbiſhop of Valencia, in Spain, by his father, at the age of eighteen. He was, however, diſpenſed from his holy orders, on marrying the rich heireſs of the houſe of Albret. On his death-bed, Cæſar Borgia ſaid, "I had provided in the courſe of my life for every thing except this; and now, alas!" adds he, "I am to die, and am completely unprepared for it."

Francis I.

Was no leſs a learned man, than a patron of letters. Yet he uſed to ſay, that learned men ſhould be treated like race-horſes: they ſhould be ſupported with food, but not overfed. Yet Budæus, one of his authors, appears pretty plump in the front before his works. Francis had that reſpect to learning, that when any man of letters was preſented to him for the firſt time, he advanced three ſteps to meet him. When

Francis, after the unfortunate battle of Pavia, was taken priſoner to the celebrated Carthuſian convent in that city, the monks were at their veſpers; he took his place in a ſtall amongſt them. As it happened, the following verſe of Pſalm cxviii. in the office of the day, "Bonum eſt noſtri Domine quia humiliſti me, ut diſcam juſtificationes tuos;" Francis repeated the verſe with a loud voice, and with a fervour of piety, that edified even the fathers themſelves.

Tour through Trinity College.

Dublin, Sept. 21, 1793.

My Dear Tom,

HAVING ſome little buſineſs to tranſact in this metropolis, which required a few weeks perſonal attendance, I have to paſs time, and gratify curioſity viſited moſt of the public places worthy the attention of a ſtranger, of moſt of which I have given you ſome account in a former letter. I went laſt Friday to ſee the univerſity with a country friend of mine who is one of the ſtudents, he had given me a precaution, which I found of the greateſt ſervice, and that was to put on boots, without which I really think we muſt have been obliged to defer our viſit to this renowned ſeminary, at leaſt till midſummer, the pavement from the ſtreet rails to the innermoſt gate being the worſt and dirtieſt in the whole city, a ſingle yard of flagged way is not to be found within the walls; my aſtoniſhment at this was not a little raiſed on being informed the college ſtatutes forbid the wearing boots together with a gown, ſo that the ſituation of the ſtudents in this reſpect muſt be higly diſtreſſing—the ſwarm of lazy porters I obſerved on entering the gate, muffled up in great wrapping coats and leathern caps like Dutchmen going a hunting, warming or rather roaſting themſelves at a huge fire in an oven appropriated to their uſe, and called their lodge, might I thought be more ſerviceably employed in removing thoſe pools of filth which every where preſented themſelves; but like all ſervants of corporations they like to do no more than they are forced to, and the ancient ceremony of ſweeping is now dwindled into a mere matter of form, the ſuperfices of the mire being ſtamped each morning (Sunday excepted) with the ſemicircular arches of a cautiouſly applied broom, this being the only remaining veſtige of even an attempt to cleanlineſs.

The firſt object obtruding itſelf on our notice and which I took to be the college pigeon houſe, on enquiring I found to be the remains of an old ſteeple to which a temporary ſhelving of timber has been ſuperadded of ſuch a ſingular form as to give good grounds for ſuch miſtake; this ſteeple I am told decreaſes in height in the ſame equal and tardy ratio, as a new building (a chapel) near it encreaſes, and I believe the remark is juſt, counting from the time it loſt its cupola, and the chapel had its foundation ſtone laid, (about 10 years) and the chapel is now about half finiſhed and the ſteeple as accurately half reduced to the ground—we paſſed under this ruin to view the grand examination hall, this is a ſpacious fabric, under the crazy roof of which however I would imagine no man of property would entruſt his life or that of his children, without a previous viſit to an inſurance office.

The cieling and upper part of this hall were once white, as an old gentleman who chanced to be preſent aſſured me he heard, and the lower parts wainſcotted as I myſelf gueſs from ſome few looſe boards ſtill adhering to the walls —This hall is decorated with ſeveral likeneſſes of former kings, queens, biſhops, &c. &c. ſome of which are in coſtly frames, but moſt without any, as indeed there are ſome frames without pictures, I almoſt imagined the perpetual danger they are in of total anihilation from the nodding roof, frightened ſome of them ſo as to leap out of their frames in hopes of making an eſcape, as from my ſoul I can aſſure you I myſelf was in very great haſte to do—Adjacent to the farther end of the grand hall ſtands the chapel, a building every way calculated for the ſolemn ends for which it was deſigned, for to the uſual attributes of ſuch a place is added a gloominеſs

gloominess I never any where before observed, and happily contrived to strike the mind with seriousness and awe, I mean of those used to attend it; for certainly a stranger can scarcely refrain from smiling at that to which it is owing, a very long building with but two windows at one side and only one at the opposite. The altar is under an old fashioned oaken moulding, which intercepts every ray of light from a venerable window over it, so that you have to approach very near to see it at all.—The organ is certainly not the most modern of its kind, the pipes have the appearance of a coat of gilding, tarnished by the damp and dust of a century, but whether they were ever so highly decorated as to have been gilt, or always exhibited an appearance similar to the present I could not learn, or whether those fantastic forms that ornament the cieling were likenesses of non-descript celestial or terrestrial beings.—The walls of this place are kept constantly white-washed (the only place here that is so) to the vast annoyance of those who have to squeeze along the narrow gallery.—Leaving this we were conducted to the library, at present a handsome building, but what appearance it will assume in 10 or 20 years time I cannot say, as it is now casting its outside coat, large scales of which are plentifully strewed all around it, and as this is the first shell it ever cast, being not more than 60 years built. Philosophers wait the result of this phenomenon with great anxiety and divers conjectures. It contains a vast number of books given by different people, and a few purchased by the college. A considerable sum is allowed annually by the statutes to buy books, yet from the very few works of modern authors which I could observe, I am induced to think there is some better method found out of advancing the cause of literature and public improvement, than the crouding and incommoding the ancients with the homely productions of a modern age. At the rere of the college, in the park, at one end of a broad gravel walk, is a neat building with an elegant front (built at the expence of the bishop of Clogher,) in it were several men and boys busily and I am told constantly employed printing parliamentary debates, novels, jest books, &c. &c. for private emolument; classical books have not been printed there these many years, to the great loss of the gentlemen students and to the great perversion of the original design of the place. Opposite the printing house, at the other end of a gravel walk (which like all the rest in the park were handsome before the grass and weeds overgrew them) is a black nasty building representing a county gaol or charnel house, this is a place however in which two professors lecture (chemical and anatomical). There is kept that surprising piece of human ingenuity the labour of many years, the wax work, that has been the astonishment of all who ever saw it and is so still, but for widely different reasons, the astonishment is now excited at almost every one of those elegant figures (expressive of human nature in some of its most acute sensations, and almost seeming alive) being broken, and suffered to go to ruin, to the eternal disgrace of whoever has been entrusted with the care of them, and the more so as a man eminent in his profession a few years ago offered to repair them for a trifling gratification —Returning back into the college we were shewn a pretty plain building in which is the dining hall, well furnished with shining oaken tables and forms, on examination however we found they owed their polish to the grease or gravy with which unskilful carvers or unhandy waiters had plentifully bespattered them, more than to any innate elegance of their own, or hard rubbing of those who should mind them, if any such there are; the floor is of stone and seems rather to have been intended for the floor of a barn, than of the dining hall of some of the first gentlemen in the kingdom—Up a pretty flight of stairs on our left hand as we come out of the dining hall, I was highly pleased with a noble room elegantly fitted up in the most modern stile, with a taste and expence I had not observed since I entered the college walls till then; this I find is a room ceded about 23 years ago by the board to a society of the young gentlemen, who since that time to the present day have had

had the exclusive care of it, and who are well known through the three kingdoms by the name of the historical society.—On the right of the dining hall is the kitchen, a place well adapted I believe for all culinary purposes, being large and as they say lofty, but the top has not been seen these several years, a constant cloud of smoke possessing constantly all the space within many yards of the roof; what is the reason of its being so long permitted to stay in its present dirty uncomfortable state I did not enquire.

Under the dining hall is the cellar, where the gentlemen have to dive to drink beer, this being the only public place allotted them for this use; here you'll see (in a damp wretched underground vault, like a cave or dungeon, amidst fusty beer barrels, at the light of a glimmering lamp, in constant struggles with the surrounding vapours of this perishing place, and only just sufficient to render "darkness visible," without a spark of fire) tasting the only vile beverage they are allowed, youths who in any other period of their lives would be the brightest ornaments of the court or drawing-room. The new theatre (as it is called) appears no doubt an elegant room to those whose eyes are good, and necks supple, to others it will be seen to little advantage. It is oblong, and all the windows (except three at the end opposite the entrance and as many hid behind a little gallery) being very small, and just on a level with the lofty cieling, which is neatly ornamented, but both windows and cieling require no small elevation of the face to be perceived at all, this makes the place wretchedly dull, and scarcely allows light sufficient to view the pictures lately put up, this hall also at present contains the monument of a former provost, which is to be removed to the new chapel, please God said chapel is ever finished. We next visited the museum, it contains few things worthy of notice; it is inferior to any other I have seen elsewhere, and as it has nothing peculiar to itself I will not delay you with a description of the various dresses, fossils, shells, &c. to many of the most minute of which, very hard names are annexed, and a very elaborate detail of their countries, rare qualities, &c. as the generosity or genius of each donor furnished the collection with the item, or the catalogue with the account. However, as this place is most easy of access to strangers, and many things there suffice to create the frequent O Lords! God bless us, &c. of an easily astonished city ignoramus, or novice, it is a place much talked of through the town—These my dear fellow are the principle places I recollect to have seen within this renowned seminary.

The college consists of two squares, one called parliament square (being built at the expence of government) is very handsome; the back square has little to boast of but the antiquity of the structure of the buildings which are of brick—Adjoining the last square mentioned is a row of new buildings, which I am informed is one side of an intended square, and which the lads humourously name "Botany bay" being poked into a retired corner, and which has the back of one side of the adjoining square in filthy relievo to set off its other three; with all their ingenuity it will scarcely exceed the size of a cockpit unless the present dining hall is rusticated and a dirty neighbouring street voted out of the Dublin Directory, to make room for this monument of modern ingenuity and taste.—The examination hall and chapel, which appear like a bar to prevent the nearer approach of the parliament and back squares, are shortly to be taken down, so will gratify the two twin structures, the new chapel and new theatre, with a full view of each other; at present it is but partially obtained, one peeping at the other through windows in whose casement, the sashes exceed the glass by a very considerable ratio indeed.

As the front of the steeple forms a large part of one side of the parliament square, when it is removed together with its appendages, (the hall and old chapel) it is hard to say to what the whole area will be like, I believe to no figure to which mathematicians have hitherto given a name, or that geometric skill without infinite pains, could take a survey of—The rooms in which the

the gentlemen ſtudents reſide, are in general ſmall, but being elegantly fitted up by the youths themſelves, are with few exceptions vaſtly neat, and like ſtars ſhine in the deadly dark expanſe they are fixed in! the ſtairs however leading to each apartment are the clumſieſt I ever beheld and ſeem rather to have been calculated to aid and aſſiſt the limping hobble of a gouty Goliah, than the aſcent of thoſe whoſe active youth need to be leſs ſupernaturally crutched. —On hearing the word "boy" often vociferated from different windows, I obſerved a kind of old wretched, ragged, half ſtarved beings, immediately commence a progreſſive totter to that quarter from whence the noiſe iſſued, theſe I underſtand are the academic meſſengers out of livery or if you pleaſe gentlemen in waiting—Old women (if I dare uſe ſuch an expreſſion) indiſputably however elderly ones, ſupply the place of houſekeepers, chambermaids, &c. &c. all of the filthieſt ſort you have ever ſeen. The academic dreſs is pretty enough, it conſiſts of a ſquare cap reſembling what you may ſee painted over grocer's ſhops on the head of the Chineſe emperor, their long black gown differing according to the rank or ſtanding of the wearer, ſome as full of taſſels as a livery ſervant, and ſome as plain as a pariſh ſexton's, add to theſe a ſmall ornament projecting out from under the chin like gills, and called a band, and I believe you know the whole. Here no ſtatutes are ſo well enforced as thoſe enacting a regular payment of college fees, or due ſubordination to the ſuperiors, ſo a good academic ſuit will not preſent itſelf to you in a twelvemonth's ſojourning, and if any difference is obſervable between the garb of the Fellow and his pupil, it is that the former is moſt ruſty, moſt ancient and moſt ſhabby.—The ſtatutes made in the reign of a virgin queen enforce celibacy in thoſe that have been or are to be elected to a fellowſhip; how far this is obſerved now, I cannot ſay, as the reputed ſons of Fellows are like the ſons of a pretender known but not publicly acknowleged, though like the pope's nephews they have conſiderable attention and reſpect paid them.

Adhering to ancient cuſtoms the gates of this careful manſion are ſhut and barricadoed nightly, at a very early hour (8 or 9). After midnight be at which ſide of the gate you will, at that ſide you muſt ſtay though you were fainting, robbed, or murdering, ſo that this gate has been to many, literally the "irremiabilis via lethi. If the health, or morals of the ſtudent were matters of any moment, I ſhould think a fine or cenſure preferable to this ſavage revenge—I alſo ſeriouſly think I have written enough for one letter, and ſhall defer any more till I ſee you or write again.

Your's ſincerely,
TIM. TICKLE.

Thoughts on Imitation.

HOW much, in all the tranſactions of our lives, in all we ſay, and in all we do, are we influenced by the power of imitation. Why does the child, both in his diſpoſition and his manners, bear ſo great a reſemblance to thoſe of his parents? The moſt probable cauſe which we can aſſign for it is that of imitation. Why is the ſervant, in theſe reſpects, ſo proverbially like his maſter? The only or moſt probable cauſe is that of imitation. And the ſame cauſe that produces this ſimilitude between the child and parent, the ſervant and maſter, produces it in an equal degree between ourſelves and thoſe with whom we aſſociate; inſomuch, that the "*noſcitur a ſocio*" is an adage, the truth of which is univerſally allowed, and replete with wiſdom and obſervation. We are, in truth, a kind of planet, reflecting the luſtre of that ſun, within whoſe ſphere we happen to move; we are the very dottrels of our acquaintance, and reflect their virtues and their vices, as the cameleon does the colours of whatever ſurrounds it.

If we extend our obſervation from the influence of this power on the diſpoſitions and manners of men to its influence on the polite arts, I know not but that we ſhall have a very ſufficient apology for that great affinity in the ſtyle of many of the greateſt ornaments of poetry, painting, and muſic; and beſides being an apology for this like-

neſs

neſs of *ſtyle*, it may probably ſerve as an apology for that exactneſs of thought with which the works of ſo many are ſo wonderfully characterized; inſomuch ſo, that originality ſeems to have actually diſappeared, thoughts ſeem as limited as the letters of the alphabet or the words of the dictionary, and variety ſeems to conſiſt only in the various forms of their combination. In truth, this plagiary (if you pleaſe to term it ſo) ſeems unavoidable and unintentional. The bard, who exclaimed "*Oh! imitatores, ſervum pecus!*" had not himſelf the ſmalleſt claim to originality; and Dibdin, when he cenſured the imitation of Shield, forgot that he himſelf had not only been the committer of a ſimilar act, but that he had even imitated the compoſitions of the very object of his reprobation.

Permit me to proceed a little farther. May not the apology be extended to that kind of imitation which conſiſts in an exact *imitation of ourſelves*; that is, in having at various periods of our lives, and in various parts of our productions, produced a ſimilitude of thought; of which there are many eminent inſtances; Dibdin has produced the ſame melody in two different ſongs; and Pope, who, in his Temple of Fame, writes,

"The queen aſſents, the trumpet rends the ſkies,
And at each blaſt a reputation dies."

In his rape of the Lock, makes a repetition of the ſame thought:

"At ev'ry word a reputation dies."

But the greateſt inſtance which I am able to collect of this ſelf imitation is in the works of one of the greateſt geniuſes that this country has produced. Fielding (whoſe Joſeph Andrews, by the way, is an imitation of Cervantes) has in Tom Jone sproduced a glaring imitation of Joſeph Andrews. A young man, ignorant of his parents, wandering about with a humorous companion, and attempted to be ſeduced by a lady of ſuperior fortune, is the hero of both thoſe performances. The heroine of each goes in queſt of the wanderers; and both hiſtories conclude with putting the young people to bed, diſcovering the parents of the hero, and deciding the fate of the principal characters.

I know not whether the *involuntary* commiſſion of theſe faults will be thought a ſufficient excuſe for the frequency of the practice. If authors, however, do not (as was once the practice of Sterne) reſolve to read no other works but their own, I know not how they can avoid the former; nor the latter, without debarring themſelves, like Rouſſeau, of the ſupreme felicity of peruſing their own performances.

Thoughts and Sayings.

THE French nation would have done well, reſpecting religion, to have conſidered the following paſſage of Tully. "Religione ſublatâ, perturbatio vitæ ſequitur, & magna confuſio. Atque haud ſcio, an pietate adverſas Deos ſublatâ, fides etiam & ſocietas humani generis, & una excellentiſſima virtus, Juſtitia tollatur."

Biſhop Warburton uſed to ſay, that the only end of government was protection. If this is but obtained, in any government, of what conſequence can the form of it be.

The Jeſuits of the convent of La Fleche, in France, publiſhed, in the year 1618, a ſmall book for the uſe of their ſcholars, to teach them good manners and behaviour. It was entitled, "Communis Vitæ inter Homines Scita Urbanitas." and contains many curious directions; ſome of them might be recommended in moſt companies at this day. "Ne eloquere niſi reprius cum animo tuo cogitatâ expenſaque. Quotidiano in ſermone, Verborum Circuitione ne utere, argutias ac emblemata ne quæras."

Religion, ſays Guiccardini, is rather a ſettler than a diſturber in politics. It rather confirms men in obedience to the government eſtabliſhed, than excites them to interfere in the making of a new one. The building, ſays the ſame great nobleman, whoſe foundation is rotten, may for a time be propped and kept up; but when it is once falling, there

there is no method to prevent its ruin. So the government, whoſe foundation is laid in blood, or oppreſſion of the people, may ſubſiſt for a while; but when once it begins to fall, it ſinks ſuddenly, and with violence.

The completeſt teſt that can be given of the excellence of the Engliſh government, is, that in ſpite of the wretched manner in which it has generally been managed, the country is in the flouriſhing ſtate in which we at preſent ſee it.

Paſcal, who no one will ſuſpect of flattery to great men, ſays, that it is abſolutely neceſſary that there ſhould be an inequality amongſt the inhabitants of a ſtate.

Politics is the food of wiſe men, devoured by fools. Who meddles with law or phyſic, without having previouſly ſtudied thoſe ſciences, is looked upon as an ideot, or an arrogant man. Yet of politics, every one, even the pooreſt mechanic, thinks he knows ſomething.

A government without a ſtrong executive power, is in equal danger of diſſolution with matter that does not poſſeſs the principle of coheſion.

The bigoted Charles the Fifth himſelf owned, reſpecting the reformation of religion, that "ſi ſacrifuli frugi eſſent, nulli indigerent Luthero."

Rege animum Luthere tuum cui cætera parent.

Luther, whoſe power other things obey,
Thy temper and thy paſſion learn to ſway.

This, indeed, was ſaid with great propriety by Melancthon, his diſciple, whoſe face in a fit of paſſion, Luther had often ſlapped.

Mankind, ſays Paſcal, naturally hate each other. There would, ſaid he, be no two friends in the world, if ſome meddling or malignant perſon were to tell one of them what the other had ſaid of him.

The Greeks, who were a chatty, convivial nation, uſed to write over the doors of their banquetting rooms, Meeden Exo, "Nothing without;" that is, let nothing that has been ſaid or done in this room be told out of it. They, as well as the Latins, eſteemed that a breach of hoſpitality and a crime, which in our days has put thouſands in ſome perſons pockets.

Weakneſs of mind, ſays Mr. Grenville, in his maxims, is often more diſguſting than vice.

I hardly, ſays the ſame ingenious writer, know ſo melancholy a reflection, as that parents are neceſſarily the ſole directors of the management of children, whether they have, or have not, judgement, penetration, or taſte, to perform the taſk.

It is the underſtanding in general that talks, but it is the character that acts.

Some perſons have juſt ſenſe enough to demonſtrate their want of it.

Menart, a celebrated advocate of the parliament of Paris, wrote over the door of his country-houſe—

Faux conſeils, & mauvaiſes tetes,
M'ont fait elever ces fenetes.

Wrong heads, and bad advice,
To this my houſe have given riſe.

Over the door of the ſupreme civil court at Milan, in Italy, is the following inſcription, written, perhaps, by ſome diſſatisfied ſuitor, or by ſome advocate perhaps, who had made up his purſe at the expence of his client's, and had quitted the profeſſion. It contains advice, which moſt probably, as long as men ſhall continue to be actuated by the paſſions of avarice or of revenge, will not be very much attended to.

In cauſarum controverſcis,
Primicitiæ oriuntur,
Fete amiſſis expenſarum
Labor animi exercetur
Corpus quotidie defatagatur
Multa & enhoneſta crimina deinde conſequntur
Et qui ſcepe credunt obtinere, ſuccumbunt
Et ſi obtinent (computatis laboribus & expenſis)
Nihil acquirunt, nihil acquirunt.

On the day that the duc de Montmorenci was executed, at the inſtigation of cardinal Richlieu, who had great obligations to that illuſtrious perſonage, the following lines were found upon his

his table, left there, as it was ſuppoſed, by ſome friend of the duke's.

On ſe ſouvient que du mal
L'ingratitude regne au monde,
L'injure ſe grave au metal
Et le bienfait s'ecrit ſur l'onde.

In this ungrateful and degenerate age,
Evils alone our memories engage:
On monuments of braſs we wrongs engrave,
But kindneſs truſt upon the fleeting wave.

Every man pretends to allow, that a ſtander-by ſees more than a player, yet how few men will preſer the opinion of another about themſelves, or their affairs, to their own.

Prejudice is to the mind, what diſeaſe is to the body. It obſtructs its exertions, and deſtroys its powers.

Philip de Comine's apology for kings is a very good humoured and a very juſt one. "They are," ſaid he, "men like ourſelves, and are ſeldom approached by any perſons but by flatterers, and by thoſe who wiſh to make ſomething of them; and what ill indeed can kings do, if they do not meet with miniſters to execute their wills."

Eſſay on the Contempt of Riches.

Si nunc ſe nobis ille aureus arbore ræmus
Oſtendat nemore in tanto! VIRG.

OF all affectations, that of deſpiſing riches is moſt ridiculous, and leaſt likely to gain credit: they will always be an object of deſire with every human creature, from ſome motive or other. It is pride, not philoſophy that incites us to give the lie to our own hearts, and aſſume a ſtoical indifference to them, incompatible with the ſphere in which we move, midway between celeſtial and irrational beings. It is not by attaining the inſenſibility of the latter we ſhall exalt either ourſelves or our ſpecies to the perfection of the former: it is by ſtrengthening, not hardening our hearts; by correcting our paſſions, not endeavouring to eradicate them. Some few do really deceive themſelves into a belief that they deſpiſe riches, from an opinion that it is noble to do ſo, but much the greater number only wiſh to impoſe upon the world for magnanimity, and elevation of ſoul—qualities ſometimes attributed tho' ſeldom attached to a ſentiment that oftener proceeds from diſguſt and diſappointment, and that if ſincere is no virtue, tho' evidently intended as a claim upon the ſublime. The deſire of wealth, is virtuous or vicious only from the ſource whence it ſprings and the channel wherein it flows: for certain it is that one may deſire it, without being ſordid or covetous, and enjoy it without being ſenſual or extravagant: whilſt on the other hand—ſo far from being the offſpring of a liberal mind—if the contempt of them really exiſts, it exiſts but in the cold and ſelfiſh boſom,—How paradoxical ſoever this may appear, a little reflection will ſhew it to be juſt, it will be found that perſons of *every denomination* who take credit to themſelves for the moderation of their wiſhes, form them ſolely, if not excluſively for their *own* gratification, and are *themſelves* the center of their narrow contemptible ſyſtem, forgetting that man was born for ſociety. Some deck their little rural retreat with all the voluptuouſneſs of an Epicurean; others adorn it with more apparent ſimplicity, but none omit the leaſt article that ſuits their own peculiar taſte and *all* ſatisfied with *competence* (the moſt indefinite thing in nature, varying its meaning as the camelion its hue) and giving you fairly to underſtand they do not care if the whole univerſe went to the deuce ſo they are undiſturbed in their little box: very modeſtly expect perfect happineſs to reward ſuch unaſſuming, ſuch conſummate virtue—and this is philoſophy forſooth—ſhame upon ſuch philoſophy! But let me aſk are their expectations anſwered? impoſſible! "wherever inordinate paſſions are, it is Hell;" and inordinate ſelf-love, is of all paſſions the moſt helliſh: it is in itſelf a legion and the poſſeſſor carries in his own breaſt a little pandæmonium. Hence proceed thoſe bitter phillipics ſtigmatizing ſuch as enjoy the bleſſings nature and reaſon

point

point out to them: hence are riches inveighed againſt with impotent aſperity, and the charms of poverty pourtrayed in ſuch captivating colours, that all admire—but it is obſervable that none wiſh to taſte this ineſtimable bleſſing, tho' almoſt the only one always within our reach. To thoſe I ſhould like to return the anſwer made to the ſophiſter who wanted to perſuade that there was no heat in fire, viz. making him experience its effects, when they would feelingly acknowledge their imaginary good to be a real evil, equally deſtructive to morals and tranquility. It has been prettily obſerved by ſome noveliſt that "quick tranſitions of fortune act on the mind as ſudden changes of climate do on the body—the ſtamina muſt be ſtrong that will bear them," but novels deal only in ſtriking incidents—real life will ſhew that ſtrong ſtamina are equally neceſſary to ſupport the more tedious attacks of moral and phyſical ills. For inſtance, is the enervating tertian leſs fatal tho' leſs rapid than the coup de ſoleil? and the ſimilarity holds in the gradual decline of fortune, which deprives us of that energetic power which rouſes itſelf to ſupport a great and unexpected misfortune. Every faculty of the ſoul is ſummoned to bear a heavy ſtroke, whilſt pride is buſied in concealing the effect of leſſer ones 'till we are inextricably involved, and the very ſenſe of being entangled in the toils, robs us of ſtrength to free ourſelves from them by one noble effort, or gracefully ſubmit to wear the galling ſhackles, but ſhifting from meanneſs to meanneſs, we expoſe what we mean to conceal, increaſe what we try to remove, and tortured by unavailing regrets we wreck at once our preſent and future happineſs.

Magnum pauperies opprobrium jubet
Quidvis aut facere aut pati.

Nor is it the ſmalleſt misfortune attendant on poverty that it ſinks the mind to its level. Wealth is ſaid to contract the mind and preclude great and noble underſtandings: poverty produces juſt the ſame effect, for its exertions are thoſe of deſpair not fortitude, its humility degenerates into meanneſs and its wiſdom into cunning. True, it is not guilty of tyranny and oppreſſion, but are we virtuous from the privation of means to be otherwiſe? How often it has thwarted the lover's wiſh! how many chryſtal drops it has drawn from the fineſt eyes! is too large a field for me to deſcant upon and too generally known to need that I ſhould.—The blame here, as in many other inſtances is miſapplyed, and riches are curſed for the fault of poverty. Let not the tender parent be condemned who refuſes to reſign his darling to the gripe of this chill ſpectre, who ſcares even love away, and turns the bridal couch into the bed of Procruſtus! nor let the reflecting youth and prudent maid be ſlandered as venal, who ſuppreſs their fondeſt wiſhes, rather than by participating add to each other's miſery! The arguments in favour of poverty, no doubt, proceed from a ſpirit of humanity to reconcile the poor to their fate, but why in the name of common ſenſe are they not confined to ſhewing the advantage of reſignation to inevitable neceſſity, without inſulting their underſtandings, by calling that happineſs which they feel to be the reverſe. *Future* good it may indeed produce, if they have ſtrength of mind to ſupport *preſent* inconvenience, and it is very juſt to hold forth the bright reward due to ſuffering patience to ſtimulate their perſeverance in the paths of rectitude. But the vain attempt to perſuade them they are happier in poverty, than wealth could make them, is only one of thoſe palpable fictions, that aptly ſerve to embelliſh poetry. Poets, to a man, are always found to hover about courts, to frequent the great and ſeek pecuniary rewards for works filled with the praiſe of rural ſimplicity and the inſeparable union of poverty, virtue, and happineſs. From them one would conclude it impoſſible to find virtue but in the boſom of ſome village maid, or happineſs out of the precincts of an hamlet. Did ſweet content and heaven-born innocence really reſide in cottages alone, palaces muſt be abandoned, or mankind become altogether inſenſate, for "happineſs is

our being's end and aim." But human nature is every where the ſame, tho' faſhioned to different appearances by ſituations and circumſtances, yet ſure it is reaſonable to expect the advantage to lie on that ſide, where the mind is enlightened by knowledge and the heart expanded by independence. It is indeed the heroiſm of virtue to preſerve itſelf pure in the extreme of either indigence or opulence, for there temptations aſſail the moſt, and he is bleſſed with true magnanimity who can repel the vices incident to each, if his original courſe of life afforded ſcope to feel the force of thoſe temptations. Happineſs is compounded of ſo many and various ingredients, that neceſſarily the different modes of purſuing it, muſt be as numerous as the taſtes of mankind. Pleaſure's flowery maze, preſents the faireſt path, but that too often leads to vice, the grave of happineſs which cannot exiſt without virtue, yet virtue! with reverence do I ſpeak it, even thy moſt ardent votaries have miſſed the prize. Duty, inclination, and ability, united, ſecure both preſent and future bliſs, if either is wanting our object is unattainable, for if the widow's mite was acceptable to the ſearcher of all hearts who ſaw the benevolence of hers, did this ſmall pittance ſatisfy her own liberal deſires? and was ſhe criminal in wiſhing for means adequate to them? "ſhe had a tear for pity and a hand open as day to melting charity" alas! that tear muſt flow for her own diſtreſſes, embittered by her inability to relieve thoſe of others. But if in the narrow ſphere aſſigned to this woman ſhe diſplayed ſuch a beneficent diſpoſition, what would it not have been if heaven had granted her poſſeſſions ample as her ſoul! How faithfully would ſhe have acted as vicegerent to that bounteous providence from whom ſhe derived ability and inclination to diſpenſe its bleſſings, and taſting in this life the delights of her own liberality, anticipate the bright reward which was doubtleſs her's in the next, without ſullying the precious incenſe of her alms and oblations with the vain regrets that muſt have accompanied them to the throne of grace. Was this woman happy? certainly not —yet who will diſpute virtue ſo diſtinguiſhed as hers! but wealth was wanting to fulfill her wiſhes, *which* unſatisfied, corroded her own boſom—wealth would not have impeded but ſmoothed her way to heaven. It is a miſtaken notion that gold corrupts the heart, it only affords means to exhibit the latent paſſions, indiſcriminately calling into action good and bad qualities. Thoſe who ſo illiberally load it with blame, as fooliſh women do their ſtars, would be very little ſatisfied to yield up to it alſo, the credit which by the ſame rule it is entitled to.

The murd'rer thus when blood is ſpilt,
Upbraids the paſſive ſword with guilt.

How abſurd this weak ſubterfuge! it is our own corrupt hearts we ought to rectify, not the ſenſeleſs ore.

For when to virtuous hands 'tis given,
It bleſſes like the dews from heaven.

The conſciouſneſs of miſapplying it, is the only reaſon I can ſee of being aſhamed of a deſire for wealth, which is ſo natural to us, that it pervades all ranks, and mingles in every human paſſion. Many who could ſit down content to the frugal, nay ſcanty meal are ſtung to the ſoul by "the proud man's contumely," is *that* no bleſſing which ſecures us from it? and is it not much more natural to deſire, than deſpiſe what would reſtore us to the rank we ſhould hold if fortune ſet our merits in view, for who will ſeek them in obſcurity? It is not one of the ſmalleſt advantages of wealth that it preſerves the pleaſing deluſions of friendſhip, which none can wiſh to diſſipate who have not ſelf ſufficience enough to rate their own merits above every thing deſirable in this life, ſuch inſtances as Damon and Pythias rarely exiſt, and if we aſk our own hearts for how many we would make ſo great a ſacrifice they will at the ſame time inform us from whom we may expect it, but we may reaſonably hope to engage their eſteem and gratitude, for "on ne trouve guere d'ingrats tant qui' on eſt en etat de faire du bien." Thus fortune doſt thou heighten all our bleſſings, and the want of thee deepen all our calamities! who ſhall pretend

to

to be insensible to these advantages, who acknowledges himself human?—it may be objected that the influence of riches is already so great that every day are souls sacrified to its acquirement, and in its application; that all this tends but to encrease the power which the poet, the philosopher, and the divine have, in all ages, laboured to depreciate. Granting all the mischiefs gold has occasioned, if it shall be demanded whether I would have it still more highly prized, I shall boldly answer in the affirmative.

ARISTIPPUS.

The Unnatural Mothers. A Vision.

"———I have given suck, and know
"How tender 'tis to love the babe that milks me."

SHAK. MACB.

YESTERDAY my friend Will. Manley called upon me to take an airing on horseback, and proposed to return through a village where he had an infant at wet-nurse, for whom he had a coral and some trinkets to leave. —When we arrived, we found the nurse a little tipsy, and her own child decked out in master Billy's cap and feather, tunic, &c. and his in her child's shabby covering, looking languid and neglected, the meagre picture of want, filth, and poverty.

Shocked at this vile transformation, and the indecorum of the nurse's appearance, we hasted to town in order to his advising with Mrs. Manley about a new nurse.—In the evening as I was sitting alone in my parlour, I could not help reflecting on the unnatural behaviour of mothers, who neglect to suckle their own children, as it indicated a want of tenderness for their offspring, and displayed no great affection for their husbands. These and a variety of similar thoughts pursued me to my pillow, and when I closed my eyes, Morpheus presented the following vision:

I thought myself conveyed into a magnificent hall, whose walls were covered with ancient tapestry, representing venerable matrons surrounded with their manly sons, and beautifully blooming daughters, who had all been nursed by their own excellent mothers and not committed to ignorant and perhaps diseased hireling nurses! The hall was full of fashionable ladies, who seemed to be mightily piqued and nettled; but in the confusion of tongues, I could only imperfectly distinguish a few broken sentences; such as—Nurse —own children—hideous—squalling brats—low, vile, drudgery, &c.—A person of a noble aspect, clad in white, sat on a splendid throne at the upper end of the hall, with an altar before him, and an urn emitting a pure flame, while Cupids attended him with lighted torches in their hands; his countenance was at once affable and austere. At first sight I took it to be lord C——, the mirror of integrity. But I was soon undeceived by Mrs. Manley, who happened to be at my elbow, and informed me that the person who sat there was Hymen, the god of marriage, who had issued an odious summons to all the mothers of quality, to attend him, and give an account of the management of their children till they were a year old, which has put us all out of humour, as we hear that we are to be tried, forsooth, for not suckling our own children; and—but hark!—Lady Lovewell is called to the bar—Let us hear her defence.

Lady Lovewell's Speech.

"In obedience to your divinity's summons, I attend with pleasure to give an account of my conduct with relation to my infant family while they were at the breast, because I then enjoyed the greatest happiness that nature can bestow on a connubial life; I have had half a dozen children, and suckled them all myself; my love for them daily increased, and as they grew up they made the most grateful returns of love and duty to their honourable father, and to me, their fond, their happy mother: two of my daughters are married to gentlemen of honour and fortune, and have children whom they also suckled, and I with inexpressible joy see them blessed in each other.

How

How often have I lamented the preposterous disposition of several ladies who did not nurse their own children, but treated them as outcasts and strangers to their blood!—No tender feelings for them, no natural yearnings of maternal love!—How different from the manners of the good old dames, our exemplary ancestors, whose heroic sons conquered the world!—How frequently have I known the cruel modern mothers tortured with milk-fevers, impost-humes, cancers, and a train of disorders which seemed to be sent as a punishment for their unnatural disaffection, rendering life extremely wretched; nay, sometimes the dreadful consequences had no period but in death!—How puny, how sickly their issue, enfeebled by the irregularities and intoxication of an intemperate wet-nurse!—How degenerate do they become!—How often have their morals taken a wrong direction, from the same vile debasing source!—What aliens!—How estranged, how cold, how deficient in filial love to their mothers who deserted them, at a time when the endearing connection between parent and child should have been of the most prevailing force to create an union that would have contributed to ennoble and sweeten life, and only have terminated with it!—— But I ask pardon of the court for thus trespassing upon their patience; permit me only to add my sincere wishes for the reformation of my sex in this important tender point of duty, which will render them meritoriously happy here, and afford them the most pleasing hopes of eternal happiness hereafter."

Her ladyship was dismissed with high encomiums on her maternal accomplishments, and recommended as a pattern to her sex.

Lady Basto advanced with an assuming air, and spoke to this affect:

Lady Basto's Speech.

"My lord, as the case of all the ladies present, except she who spoke last, is the same as my own they have all agreed, in order to save themselves and the court unnecessary trouble, to put the whole upon one issue for more speedy determination.—We frankly confess that none of us have nursed our own children.—Pray how could it be expected we should? We were taught from our infancy to dress, and are daily accustomed to polite assemblies and parties of pleasure among the beau-monde; for as fashion is the soul of female life, inseparable from the being of a woman of quality, we have always lived in the drawing-rooms, the side-boxes, the splendid circles of people of quality, and every other modish scene of gaiety, grandeur, and dissipation. And must we stay at home, and bid adieu to all taste, and elegant refinements? never display our dress and charms at a new play, or an opera, at a concert, the female coterie, or the pantheon? Must we suffer our firm delicate bosoms to be relaxed by nursing, and be immured till we become a set of creatures whom nobody knows? Or must we have our squalling brats brought after us to be suckled at a masquerade, at a rout, or in the midst of a dance at an assembly tout-brilliant, or of a sans prendre vole with a select party at a card-table, to the confusion of the etiquette at play, and the total disarrangement of the polite company? —No! this is entirely out of character! Let the birds of the air and the rest of the animal and brute creation that have no alternative, nurse their young; it is a matter infinitely beneath our concern; especially as we have choice of fresh wholesome women, whom we pay liberally for supplying our places."

Here she paused a little, and after a smile of approbation from her fair delinquents, proceeded thus:

"My lord, it is not from a mean-spirited principle of submission that we obey this impertinent summons; but merely from curiosity, to know what jurisdiction this court arrogates, and what decision in its great wisdom it will presume to pronounce. Therefore let it be done with the utmost dispatch; for it is not our province to attend, but to be attended; and we shall not suffer our prerogative to be infringed: besides, it is a birthday at court, and I would not be absent for

for the ſalvation of all the ſqualling brats in the univerſe."

Hymen anſwered with great coolneſs, and gravely told her that it would be a pity to detain her ladyſhip from an affair of ſuch importance. However, though his power was abſolute, he would not be arbitrary, for he loved juſtice, and would determine according to the merits of the caſe. He aſſerted that few are by nature incapable of nurſing! for Providence is ſo liberal of the means, that little room is left for the admiſſion of any pleas of inability. He then took notice of lady Baſto's mentioning the relaxation of boſoms by nurſing; and aſked, whether a lady's boſom was intended for nothing but amorous dalliance? And whether ſhe never ſaw the fine painting of the Roman charity, which pathetically expreſſes the importance of a lady's milk, and does ſo much honour to the ſex? He ſaid he was of opinion, that for a married mother not to nurſe her own children, was a more heinous offence than want of chaſtity in a ſingle woman, who ſuckled her own ſpurious iſſue; for a married woman was more criminal than her, by being an unnatural mother in nurſing her own offſpring.

That low paſſions and vicious diſpoſitions are ſucked in from the contaminated blood and humours of plebeian nurſes. That the bravery of the Hawkes, Amherſts, the Boſcawens, the Wolfes, the Granbys, &c. was derived from the ſpirit and virtue of their mother's milk—That the ſcandalous intimacy of ſome ladies of quality with their valets, may be attributed to their having been nurſed by the conſort of ſome dirty groom—That the depraved taſte of men in high life, who neglect their own beautiful and virtuous ladies, to cohabit with low-bred proſtitutes, is owing to the ſame corrupt fountain.—And therefore ſuch unnatural fine lady-mothers deſerved to be deprived of their breaſts, as the Amazonian women formerly were, and thereby loſt the ſoftneſs and all the tender winning attributes of the ſex, and became more fierce and ſavage than any other being!—This ſeemed a little to ſhock ſome of the ladies.—He then proceeded to pronounce a general divorce—But that being ſo much the mode in elevated life, they all ſet up a horſe-laugh, and treated the ſentence with the utmoſt deriſion and contempt;—Upon which he ſentenced each of them to have her right hand cut off; and immediately commanded his lictors to ſeize them, and the operation to be performed in a large adjoining ſaloon.—But they made ſuch a deſperate reſiſtance, and ſhrieked ſo violently, that I ſtarted out of my ſleep, and the viſion vaniſhed.

Merrion-Square.

On the Comparative Merit of Occupations.

AMONG the filly diſputes which frequently diſturb the peace of company, and divert converſation from its pleaſing track, I know of none more filly than thoſe, which are occaſioned by people pretending to arrange the comparative dignity of their callings or profeſſions. What renders this the more unprofitable is, that whether a man ſhall be of this trade or of that, in nine caſes out of ten depends upon chance; or, if it is upon *choice*, it is well known that in chooſing a trade, we have no opportunity of diſcovering any great degree of ſagacity. Boys prefer a trade, they know not why; and after they are fairly entered upon it, neceſſity obliges them to remain in it. Nor do I think that we ſhould gain much by calling in the experience of the parent; for it is ten to one but he may chooſe a calling or profeſſion which, it ſhall afterward appear, his boy either does not like or is not fit for. The advice of a parent is certainly not to be neglected; but, at the ſame time, it ſhould not be given in the ſhape of a command. There are caſes where boys have been led by a ſecret impulſe to that particular trade or profeſſion, which preciſely ſuits their abilities as well as inclination; and, indeed, in moſt caſes a ſtrong inclination or propenſity is no bad ſymptom of future proficiency.—If abilities are moderate, perſeverance will do wonders.

But in more advanced life, when men are irrevocably fixed in any calling, to diſpute about its ſuperiority over every other, is at leaſt fooliſh, and often creates troubleſome diſagreements. Beſides

ſides after a plan has been carried into execution, it is not the proper time to debate on its merit or utility; and few men are ſo diſintereſted or ſo liberal, as to be able to ſpeak impartially on their own purſuit. And as debates of this kind tend to no good purpoſe, ſince there can be no deciſion which will alter matters, they generally lead to falſe notions of propriety.

Horace, in an admirable ſtrain of irony, has expoſed the folly of diſcontentment with our own ſituation. 'How comes it,' ſays he, 'that no man lives contentedly in that ſituation, into which either choice or chance has thrown him, but is ever praiſing thoſe who follow other purſuits? The old, weatherbeaten, and lame ſoldier ſays what happy dogs theſe merchants are! The merchant, in the midſt of a ſhipwreck, or after an account has been brought of ſuch a miſfortune, wiſhes he had been a ſoldier; for in that caſe, ſays he, the engagement commences, and in one moment comes a glorious death, or joyful victory. The lawyer praiſes the occupation of the farmer, when his clients are knocking him up at an early hour in the morning; and the farmer, in his viſit to the city, declares that the only happy people are thoſe who live in cities.—But, continues our ſatirift, if any god ſhould ſay, come, gentlemen, you ſhall have your heart's deſire; you, Mr. ſoldier, ſhall be a merchant, and you, Mr. merchant, a ſoldier; you, lawyer, a farmer, and you, farmer, a lawyer. Go your ways in your new ſituations.—But, adds Horace, they ſtand ſtill—not a man will move, now that he has it in his power to be happy.

The truth is, every one of theſe ſpoke againſt his real opinion; for the chief failing is of the oppoſite nature, entertaining too high an opinion of our own purſuits and undervaluing thoſe of others: a man who rails at his own trade flies off from that argument the moment any one joins him; knowing that if his trade be a bad one, he cannot leave it, and his pride will not allow him to liſten to its being abuſed.

In thoſe petty diſputes which we are ſometimes condemned to hear, reſpecting the comparative excellence of trades, we may eaſily diſcover that a falſe eſtimate of what is really meritorious, guides the whole debate. The vulgar idea is that that trade, in which the greateſt number of rich men are to be found, is the higheſt on the ſcale of merit, as if riches merely were the teſt of merit, and nothing good or dignified could be found in humble competency. Some are for placing the *banker* at the head of all other trades; he is one who, ſeems to become rich merely by ſhifting and moving about certain ſums of money; he appears to require very little manual labour, and not much mental. Others, with more propriety, prefer the merchant, who, though he may require more mechaniſm in his operations, yet is a genuine benefactor to his country, and is not more obliged to the public than the public are to him.

There are ſeveral rules that may be laid down to enable us to judge, which is the moſt meritorious calling, or profeſſion. It is, I hope, acknowledged, that although luxury may be of ſome benefit to a nation, by giving employment to many hands, yet a very ſmall proportion only of a nation can be luxurious, or poſſeſs, or enjoy thoſe things which we conſider as luxuries. It will, therefore, I alſo hope, be acknowledged, that the neceſſaries of life are thoſe which contribute moſt to the maintenance and well being of a nation; and that he who is employed in furniſhing thoſe in the cheapeſt and beſt manner, is the moſt uſeful member of ſociety. Suppoſe then we were to lay it down as a rule, that every trade or profeſſion is to be judged by its *uſefulneſs*. This, I preſume, is not an unfair mode of determining the queſtion; for no perſon can deny that what is uſeful, and is at all times wanted, is to be prefered to what is luxurious and may at all times be diſpenſed with.

But ſuch is the preſent ſtate of things in the world, that it is very difficult to ſay what are uſeful and what are ſuperfluous. We become habituated to certain things ſo long, that habit becomes a ſecond nature, and we know not how to diſpenſe with them, nor is it poſſible for us not to think that they are abſolutely neceſſary

If a man of good fortune were determined to diſmiſs, or ſell off every article about him for which he had no neceſſity, he would, in looking over his houſe be very much at a loſs to ſay what articles he could do without, and what he muſt retain. He would perhaps be leſs puzzled in retrenching from his table; but ſtill he would be ſtrongly biaſſed in favour of certain things, from that force of habit which has given them, in his eyes, a kind of uſefulneſs.

In determining what are luxuries, and what are neceſſaries, we are ſometimes referred to the days of our forefathers, or to a period called the golden age, when men lived agreeable to the ſimple dictates of nature. But alas! we can find no authentic accounts of ſuch an age; we know not what are the ſimple dictates of nature; and of our forefathers, if we did know much, we ſhould alſo know that they too had forefathers, whoſe actions have been ſo many ages buried in oblivion, that they can no longer ſerve as examples. As well may we force open the gates of the muſeum, and paſs the coins of Julius Ceſar, or Otho, as current, and more valuable than our own. Certain it is, that our anceſtors were content with fewer things than we are; but that contentment was no great virtue, for they enjoyed all they had, and they deſired more, which is preciſely our caſe. If we are, therefore, to go back in queſt of an inventory of neceſſaries, we ought to be told in what age of the world it is to be found. We may ſuppoſe that there did exiſt a middle period, when men lived in that moderate ſtyle of expence, and pleaſure, which excludes all ſuperfluities; but as we know not where to find it, we are in danger of paſſing this line, and by going ſtill farther back, we ſhall come to the time when men lived naked in woods, hunted wild beaſts, and eat their priſoners. If we do get ſo far back as this, we may be pretty well ſatisfied that we have miſſed the object of our ſearch.

If then it is ſo difficult to determine what are luxuries, and what are neceſſaries, we ſhall find it equally difficult to apply our rule of utility to the various trades and occupations of mankind. Yet ſuch is the ſelf-love of man, that this difficulty never prevents him from having a higher opinion of his own occupation than he has of that of his neighbour. The *banker* ſays—'Why, a *merchant* is but a ſlaviſh kind of buſineſs, and depends ſo much on the fortune of the waves, on accidents, and twenty other things that one wonders they get any thing by it, beſides the name of merchant is an antidote in polite aſſemblies at the weſt end of the town.'—The merchant anſwers, by ſtating that *banker* is a fine ſounding name, the firſt ſyllable of which ſeems to confer a degree of honour and ſecurity: 'but, pooh! I remember when there were no bankers, but a few ſilver-ſmiths in Lombard-ſtreet, from whom all the preſent race are ſprung; and as to ſecurity, to be ſure there muſt be a great deal of ſecurity, when all depends on paper credit, and when the moſt ridiculous ſuſpicion inſtilled in the minds of the public is enough to knock them up; beſides, they ſhould not talk ſo familiarly of merchants, unleſs they chooſe to forget that they are, and ever muſt be, the humble ſervants of merchants.' This ſpirit of preferring our own occupation to that of every other perſon deſcends even to the loweſt claſſes of tradeſmen. Jonas Hanway tells us of a maſter chimney-ſweeper, who, inſtead of beating his apprentices when they behaved improperly, threatened to make them *taylors!* a threat which always reduced them to obedience. And now that I have mentioned the trade of a taylor, I hope that fraternity will not be ſorry, if I expreſs my ſurpriſe at their having ſo long lain under the laſh of every ſatirical wit, or blockhead. This, upon the principle of *utility*, is very wonderful; for what deſcription of tradeſmen can be more uſeful? And if we conſider their influence on the world of faſhion, we are yet more ſurpriſed that they are not careſſed and honoured beyond moſt other artificers. Were it not for them, on a royal birth day, we ſhould behold deformity inſtead of elegance, and darkneſs inſtead of brilliancy. Yet there are few men of other trades who do not conſider that of a taylor as being

being diſgraceful, as if it were a diſgrace to make a coat, and no diſgrace to wear it.

But to return to the *ſcale of utility*. Although from what I have remarked, it may be difficult to aſcertain the preciſe comparative points of utility, yet there are ſome things which we may decide upon with great certainty. We may, for inſtance, be very certain that the man who can build a houſe is a more honourable and more uſeful member of ſociety, than he who can only make a tart; that he who vends a cheap and wholeſome beverage is a far more reſpectable tradeſman, than he who ſells only noxious and intoxicating liquors, although the former may be called an humble brewer, and the latter may ſtyle himſelf a great diſtiller; and that he who cuts up our mutton and prepares it for our tables, will often be a neceſſary help to us and to our families, when the man who powders our hair may be diſpenſed with. We may alſo conclude, that the enterpriſing manufacturer who gives bread to thouſands, is far more honourably and uſefully employed than the foreſtalling contractor who takes it from them. In theſe, and many other caſes, we may very certainly decide upon the ideal of *utility*; but I am aware that very few will be inclined to ſubmit to the rule. The coachmaker, I am afraid, will not yield to the carpenter; the maſon will have but an indifferent opinion of the bricklayer; and the ſilverſmith will look proudly on the hardwareman.

Nor, I fear, ſhall we find the learned profeſſions totally without their prejudices againſt one another. The *divine* regrets that there ſhould be ſo many lawyers; he is afraid, that although ſome of them may be honeſt, yet it is a very bad ſign when ſo many of them find employment. The *lawyer* wonders that the ſtate ſupports ſuch a lazy ſet of drones as the parſons; and thinks they would be much better employed at the plough than in the pulpit. Nor is the counſellor more merciful to his own profeſſion. He never conſiders the *attorney* but as a mechanic, while the attorney looks with ſome degree of contempt upon the engroſſing clerks. The *chamber counſel* is a far more honourable employment, than to be bawling at the Old Bailey to ſave a thief from the gallows; and the *chancery pleader* pities his brethren of the king's-bench and common-pleas, who muſt cringe to the paſſions of twelve fools called jurymen, while *he* has only to addreſs the dignified and the learned.—The *phyſician* joins in the common topics of ridicule againſt divines and lawyers, but conſiders the apothecary as his ſervant; the apothecary has no very violent reſpect for the mere retail druggiſt, while the ſurgeon would not be either one or the other for the world.—Such are the effects of that vanity which inclines us to ſpeak better of our own trade or profeſſion than that of others; not perhaps that we always think ſo, but being too far advanced to recede, we muſt brave it out and keep up appearances.

Next to utility, which is certainly the beſt teſt of the merit or honour of a trade, it may perhaps be thought, that thoſe trades which ariſe from indolence, or ignorance, are to be conſidered as inferior to others. In the courſe of that immenſe extenſion of trade, which this country boaſts of, ſome branches have ſprung up merely from indolence and ignorance in others. A man, for example, wants to do buſineſs at the bank, or the cuſtom houſe, and he knows not how to go about it; he employs, therefore, one who is called a broker, or agent. This man for a ſmall reward tranſacts the whole, without giving the other any trouble. Such intermediate men may be thought to rank low; and it is a fact, that in a certain aſſembly of citizens, there is a ſtanding rule that no broker ſhall be admitted, whatever his opulence or conſequence may be. But it is not fair to conſider brokers and agents in this light; let us revert to our rule of utility, and we ſhall have a better opinion of them; ſurely we cannot think meanly of him who prevents the conſequences of indolence, and averts the miſtakes of ignorance. No one man can execute every branch of a mercantile concern, and he who executes what another cannot do, may elbow him with great confidence.

Another

Another rule which has been laid down is founded upon very falſe principles. It is ſaid that the more *independent* a man's trade is of the common caſualties of human affairs, it is the more honourable and the more to be preferred. To ſpeak much of the independence of trade is to ſpeak fooliſhly; there can be no independence in that which is liable to ſo many tranſitions. Some few there are which may be ſaid to be more independent than others; a merchant may ſurely be ſaid to be a more independent character, than a man who deals only in one article which may fail to be productive, or which the public may chooſe to do without. A grocer is a more independent man than a ſilk-mercer; for people will contrive to buy tea and ſugar, when they cannot afford ſilks and ſattins. The humbleſt mechanic is more independent than a lottery-office keeper; for the latter depends entirely on the caprice or neceſſities of a miniſter of ſtate, whether his profeſſion ſhall be continued another year, or be annihilated for ever. In times of public calamity we ſoon diſcover who are the moſt independent, for then the caterers to luxury muſt be idle, while they who, by dealing in neceſſaries, are always in ſome degree wanted, make a ſhift to weather the ſtorm, and wait with contentment the return of better times. But the dependence of one trade upon another is ſo great, they are ſo cloſely intwined, and the whole fabric may ſo eaſily give way by the failure of an apparently inſignificant part, that no man, upon proper principles, can ever conſider himſelf as independent. It would be ſtrange if independence, that is, permanent ſecurity, were given to trade, which is denied to all other human affairs. The riſe and declenſion of great houſes and extenſive concerns point out this very ſtrikingly.

There are not many occupations which can be ſaid to be wholly uſeleſs. Men may want few things as individuals, but as members of ſociety they require more. The great merit, therefore, of any trade, will not be that which vanity affixes to it, but that which ariſes from its being honeſtly purſued; and the quantum and happineſs each man enjoys will reconcile him to his ſituation, though it may not appear ſo very great in the eyes of the world. The poor and the rich are ſo connected together, that it is great folly for them to think their intereſts are ſeparate: what can the poor mechanic do, without the rich merchant who is to pay him, and what can the rich merchant do to diſtinguiſh himſelf from the reſt of the world without the aſſiſtance of the poor?

'He,' ſays Dr. Johnſon, 'that purſues fame with juſt claims, truſts his happineſs to the winds; but he that endeavours after it by falſe merit, has to fear, not only the violence of the ſtorm, but the leaks of his veſſel. Though he ſhould happen to keep above water for a time, by the help of a ſoft breeze, and a calm ſea, at the firſt guſt he muſt inevitably founder, with this melancholy reflection, that, if he would have been content with his natural ſtation, he might have eſcaped his calamity. Affectation may poſſibly ſucceed for a time, and a man may, by great attention, perſuade others, that he really has the qualities which he preſumes to boaſt: but the hour will come when he ſhould exert them, and then whatever he enjoyed in praiſe, he muſt ſuffer in reproach. Applauſe and admiration are by no means to be counted among the neceſſaries of life, and therefore any indirect arts to obtain them have very little claim to pardon or compaſſion. There is ſcarcely any man without ſome valuable or improveable qualities, by which he might always ſecure himſelf from contempt. And perhaps exemption from ignominy is the moſt eligible reputation, as freedom from pain is, among ſome philoſophers, the definition of happineſs.'

On the Immortality of the Soul.

NOTHING can exhibit a grander ſcene to the human mind than the doctrine of a future and immortal life. It not only enlarges our views, and extends them beyond the narrow and contracted bounds of the preſent uncertain ſtate, to one that ſhall be everlaſting;

but assures us, that there the soul shall find subjects sufficient to employ its activity for ever, and enjoy fresh opportunities of making continual progress in knowledge, in worth, and in true happiness. As it must affect the soul with the deepest gloom of melancholy, to think that all its hopes are confined to this mortal state, and that after the death of the body, itself shall be no more; so it must afford it the highest joy to be assured, that the present state is only the infancy of its being, the place of its education for a better—a passage to heaven, where its chief happiness is to be expected. For this comfortable doctrine we are chiefly indebted to our holy religion, which has *brought life and immortality to light*; not in a faint and obscure, but in a clear and positive manner: so that all men, learned and unlearned, may discern and be persuaded of the truth of it.

But as every doctrine of the Gospel has its foundation in nature and reason, so the doctrine of immortality will, on examination, be found highly reasonable. Strong marks of its truth may be discerned in the works of God, especially in the human mind itself; and it is both a delightful and highly useful exercise, to trace out every appearance that tends to confirm this truth.

I. We may observe, through all the different species of creatures, a rise and progress from small, and imperfect beginnings, and through various changes, to full maturity and the perfection of each kind.

No doubt God might have made every thing at once perfect and finished, so as to be incapable of any change to the better. But it may well be supposed, that this would have been a much less glorious work than the world as it is at present. It would have constantly presented the same dull face of things, without variation in themselves, or pleasure to the spectators, after the first view of them. God has not chosen to make the world after such a fashion; but has judged it a more beautiful spectacle, and more worthy of himself, to lead up his works gradually from their obscure original, to higher and higher degrees of strength and beauty. And in fact we find, that, in the ordinary course of nature, every thing, beginning at a state of scarce preceptible existence, passes through a variety of forms and intermediate stages, and arrives at length at something which is the top and perfection of its nature. We see with pleasure, in the inanimate world, a constant interchange and succession of appearances, which generally tend to produce something noble, and out of the common rank of the matter from which they sprang. In the animal creation, we see surprising advances made by creatures, from hardly any being at all, to life and sense and motion of various kinds, to a capacity for society, and for living under regulations, and even to considerable degrees of memory and reflection. From such appearances some have indulged the fancy, that brute creatures were to be exalted to a higher rank of being, and by "a transmigration of souls," as it was called, to be advanced to humanity. But, without running into any extravagance of that kind, it is enough for our present purpose to observe the great improvement of which brute creatures are capable, and the near approaches they, in some respects, make to the creatures above them; there by confirming the general observation, that through the different species of creatures there is a rise and progress, from small and imperfect beginnings, and through various changes, to full maturity and the perfection of each kind.

One thing deserves particular attention on this subject, That we know for certain there are some creatures, reptiles and insects, which, after having crawled a while upon the earth, seem to grow senseless, and to lose entirely the little life they had; and yet from this seeming death—this pause and interval of existence, they suddenly emerge into a higher life; and, instead of crawling on the earth, spring up to the free range of the air, and get new faculties adapted to their new state of being. From the meanness of their first condition they are, by the intervention of a kind of death, reared up to the rank of aerial beings. Such observations, however minute, serve to shew that there is a general

general order of promotion prevailing through many of the works of God, by which they are carried forward, and led up, by inſenſible degrees, to make a nobler figure, and to appear with more diſtinction and importance in the world: and it is not improper to mention every circumſtance even the ſmalleſt, that tends to give countenance to the immortality and future elevation of the ſoul of man. The ſame God, who in all his other works carries on a plan by which he conſtantly improves and exalts them, will no doubt act conſiſtently therewith in regard to a being of ſuch importance as man. It is by ſhewing that a general law of advancement obtains through the works of God, that ſuch obſervations as we have made give probability to the immortality of the human ſoul.

Agreeably to that plan of advancement which we have mentioned, we ſee from what low and unhopeful beginning this ſame creature man aſcends. There is not a creature in the world that paſſes through a more ſurpriſing variety of ſcenes. His progreſſion through theſe is almoſt inſenſible. From appearances meaner than many other animals exhibit, he riſes at laſt above them all. At firſt a helpleſs infant, deſtitute of the lainteſt trace of reaſon and intelligence, without the ſmalleſt ſtrength of body or light of mind, he ſtruggles up, though ſo unpromiſing, and comes at laſt to be the lord of all other creatures:—And after all this, after he is raiſed ſo high, muſt he ſtop and go no higher, although plainly ſuſceptible of elevation? Why all this mighty appearance, if it is to be ſuddenly and irretrievably blaſted? We cannot juſtly admit the thought that God will ſuffer this; that after man has arrived at a high figure in this world, his Maker will ſuffer him to fall ſhort of thoſe higher attainments, of which he is plainly capable, and to drop again into nothing. Would not this be to think that God delighted in vain and oſtentatious parade? Certainly, however elevated our ſtation or figure in this world may appear, it cannot be thought our greateſt height—our higheſt point of elevation.—The higheſt pitch of human perfection here, in compariſon of the glory to be revealed hereafter, is at beſt a ſtate of infancy and rudeneſs. We appear to have an original deſtination to ſomething vaſtly greater, and we are encouraged to entertain the hope of it by the plan eſtabliſhed through the works of God.

The Dublin Ladies as virtuous as thoſe of the Country.

AS it has become a practice amongſt ſome people to praiſe and extol the country laſſes, and to reprobate and contemn thoſe of the metropolis, I feel it a duty incumbent on me (being a native of the latter) to vindicate my town ſiſters from the aſperſions caſt on their virtue.

It is alleged in behalf of ruſtic ſimplicity, that it is kept aloof from temptation: that it is not expoſed to the intrigues of a maſquerade, the allurements of a ball-room, or the corruption of a theatre: that it is inured to no pleaſures but what the garden or the meadow affords; and that conſequently it retains, pure and unſullied, its original beauty and innocence. The cottager is not afraid of his daughter's morals being contaminated by the proſpects of hills, the flowing of rivers, or the views of an harveſt; theſe impreſs the mind with religious reflections, the pleaſing contemplation of the works of providence, ſerious admiration of the beauty and order diffuſed through his works, and a grateful acknowledgment of his wonderful bounty.

Theſe reaſons have, certainly, a great portion of juſtneſs in them; but I contend with ſubmiſſion, that they are far from being deciſive. It is not *avoiding*, but *reſiſting*, vice that makes the fair virtuous. It is not the want of *inclination*, perhaps, but an *opportunity*, that keeps them chaſte. What laſs, in the rural village, that hears the name of Dublin but wiſhes to be there? What young damſel, that knows of the franchiſe riding, that don't wiſh to be a witneſs of its ſplendour? Who is it that is informed of the theatre, but wiſhes to be preſent? Bring a farmer's daughter from the remoteſt part of Kerry, to town,

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and try if ſhe can refuſe an invitation to new vauxhall, an order to the play, or a requiſition to the rotunda. No: Her eyes ſparkle with pleaſure, her heart palpitates with delight, and her tongue readily declares her willingneſs to depart. She is not furniſhed with fortitude, but has been confined by reſtraint. She is not an enemy to pleaſure, but has been ſecluded from its ſnares. She has a ſtrong propenſity, but has not had the liberty of indulging it.

On the other hand, the town belles have been taught prudence and circumſpection, by the woeful examples exhibited in every ſtreet; they are acquainted with all the ſtudious arts of ſeducers, and conſequently know how to repel their wanton attacks. They are armed with the ſhield of experience, which they can uſe with facility, as they have been accuſtomed to the combat. They can reſiſt the dazzling attractions of the town, becauſe they have been inured to their luſtre; as the African can bear the ſcorching heat of the ſun, having been always expoſed to its rays. The rattling of carriages, or the huſtling of crowds, are no inticements to the female, but thoſe innocent ſcenes which the *cottager* had quitted, would afford her infinite delight.

The more the mind is reſtrained, the more elaſticity it acquires, when freed from reſtraint; and it is juſt the ſame with reſpect to the paſſions; the more you curb or check them, the more violent they grow. The enjoyment of almoſt every thing in life chiefly conſiſts in the difficulty of attaining it. This maxim has been eſtabliſhed by authors of unqueſtionable abilities, and the truth of it is demonſtrated by every day's experience. Hence it appears, that the virtue of the country laſſies is more likely to fall a ſacrifice to the ſtratagems of vice, than thoſe who have been habituated in fruſtrating them.

Whether it is owing to their having received more literary endowments, or being uſed to more refined company; that the town ladies, (not the ladies of the town) are more engaging in their manners, I know not, but they certainly poſſeſs a ſuperiority of addreſs, an affability of behaviour, and a fertility of invention ſeldom found attached to the villager. They have, too, a ſtronger partiality for books; and they have every means of embelliſhing their underſtandings by the neweſt productions: an advantage of conſiderable conſequence to thoſe of a ſtudious diſpoſition: and I do verily believe there are more of that deſcription in Dublin than in any other part of the kingdom.

In ſhort, I conſider the bathfulneſs, diffidence, and timidity of the country damſel, chiefly aſcribable to her want of education and converſe with the more accompliſhed part of ſociety; while the Dublin ladies with a degree of courage peculiar to the town, triumphs in the reflection of being able to ſubdue the wanton invader, and to ſelect from the crowd the man of honour and of virtue.

Laws againſt cheating at Cards, Dice, &c.

BY the common law, if a perſon be guilty of cheating, by playing with falſe cards, dice, &c. he may be indicted for it, and fined and impriſoned according to the circumſtance of the caſe, and the heinouſneſs of the offence. 2 *Bac. Abr.* 620.

And by the 16 *C.* 2. *c.* 7. If any perſon ſhall by any fraud, unlawful device, or other ill practice, in playing at cards, dice, tables, tennis, bowls, ſkittles, ſhuffleboard; or by cock-fightings, horſe-races, dog-matches, foot-races, or other paſtimes, game or games whatſoever, or by bearing a ſhare or part in the ſtakes, or by betting on the ſides of ſuch as ſhall play, act, ride, or run as aforeſaid, win or obtain to himſelf any ſum of money or other valuable thing, he ſhall forfeit treble the value; half to the king, and half to the party grieved, or who ſhall loſe the money or thing ſo won or obtained, (provided he ſhall ſue in ſix months) otherwiſe to any perſon who ſhall ſue in one year next after the ſaid ſix months, by action of debt, bill, plaint, or information, in any of the courts of record at Weſtminſter, with treble coſts. *ſ.* 2.

It is alſo enacted, by the 9 *Ann. c.* 14. That if any perſon do or ſhall, by any fraud or ſhift, cozenage, circumven-

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tion, deceit, or unlawful device or ill practice whatſoever, in playing at or with cards, dice, or any the games aforeſaid, or in, or by bearing a ſhare or part in the ſtakes, wagers, or adventures, or in, or by betting on the ſide or hands of ſuch as do or ſhall play as aforeſaid, win, obtain, or acquire to him or themſelves, or to any other or others, any ſum or ſums of money, or other valuable thing or things whatſoever, or ſhall at any one time or ſitting, win of any one or more perſon or perſons whatſoever, above the ſum of *ten pounds*; that then every perſon or perſons ſo winning, by ſuch ill-practice as aforeſaid, or winning at any one time or ſitting above the ſaid ſum or value of ten pounds, and being convicted of any of the ſaid offences, upon an indictment or information to be exhibited againſt him or them for that purpoſe, ſhall forfeit five times the value of the ſum or ſums of money, or other things ſo won as aforeſaid; and in caſe of ſuch ill-practice as aforeſaid, ſhall be deemed infamous, and ſuffer ſuch corporal puniſhment as in caſe of wilful perjury; and ſuch penalty to be recovered by ſuch perſon or perſons as ſhall ſue for the ſame by ſuch action as aforeſaid. *ſ.* 5.

Alſo the ſaid ſtatute of 9 *Ann. c.* 14. *ſ.* 6. recites, That, whereas divers lewd and diſſolute perſons live at great expences, having no viſible eſtate, profeſſion, or calling, to maintain themſelves, but ſupport thoſe expences by gaming only; it is therefore enacted, that any two juſtices may cauſe to come or be brought before them, every perſon whom they ſhall have juſt cauſe to ſuſpect to have no viſible eſtate, profeſſion, or calling, to maintain themſelves by, but do for the moſt part ſupport themſelves by gaming; and if ſuch perſon ſhall not make it appear to the ſaid juſtices, that the principal part of his expences is not maintained by gaming, they ſhall require of him ſufficient ſureties for his good behaviour for twelve months; and in default of his finding ſuch ſecurities, ſhall commit him to the common gaol, till he ſhall find ſuch ſecurities as aforeſaid.

And if he ſhall, during the time for which he ſhall be bound, at any one time or ſitting, play or bet for any ſum or ſums of money, or any thing or things exceeding in the whole the value of twenty ſhillings, ſuch playing ſhall be deemed a forfeiture of the recognizance. *ſ.* 7.

Alſo by the ſame ſtatute, *ſ.* 8. In order to prevent ſuch quarrels as may happen on account of gaming; if any perſon ſhall aſſault and beat, or challenge to fight any other perſon whatſoever, on account of any money won by gaming, playing, or betting at any of the games aforeſaid, he ſhall, on conviction thereof, by indictment or information, forfeit to the king all his goods, chattles, and perſonal eſtate whatſoever, and ſhall alſo ſuffer impriſonment, without bail or mainprize, in the common gaol of the county where the conviction ſhall be had during the term of two years.

On Female Indelicacy.

To the Editor of the Hibernian Magazine.

SIR,

BEING a ſtrenuous advocate for modeſty, particularly in the fair ſex, I was very much diſguſted the other evening at the theatre by two laſſes, who ſeemed to be actuated by a ſpirit of emulation in diſcovering thoſe charms, which, like the forbidden fruit, are held eſtimable by being kept ſecret. I need hardly ſay it is their dreſs to which I allude. When ladies go to a place of public amuſement, I don't know what *right* they have to endeavour to draw the attention of the audience from the *tragic muſe* to their *comic*, but *licentious* ſcenes.

I have no great knowledge of the law, but I ſhould apprehend they were liable to a *civil action for damages* from the *manager*, for endeavouring to animate the *paſſions* by *means* which are not allowed by *act of parliament*. Thoſe ladies, I ſhould ſuppoſe, are not *licenced*, and therefore can have no privilege to play either *comically* or *pantomimically*: and yet, in utter defiance of the legiſlature, and in direct contempt of the laws of the land, they frequently reſort

reſort to the theatre for the purpoſe of *acting* ſuch *moving* pieces as cannot fail to attract the eyes of every *theatrical genius*.

But, to be ſerious, I would recommend to all laſſes to whom the term proſtitute is diſagreeable, to be, at leaſt, decent in decorating their perſons; for a levity in dreſs naturally excites a ſuſpicion of virtue; beſides they can have no reaſon to complain of intruſions, when they exert all their ſkill and ingenuity to tempt and allure their aſſailants. Indeed it looks like a charge of puſillanimity on the men, when they obſerve ſuch ſtratagems made uſe of to obtain their regard; and yet, I cannot conſider it in that light; for the enjoyment of moſt pleaſures conſiſt in the difficulties of attaining them; and conſequently, the more eaſy any object is acquired, the leſs ſatisfactory muſt be the poſſeſſion. Upon this principle, therefore, if they wiſh to win the affections, as well as the paſſions of mankind, they cannot be too tenacious in expoſing their perſons.

The two little *Venuſſes* that have occaſioned this eſſay were ſeated in the ſide boxes exactly oppoſite each other, and from their deportment while in the theatre, ſhould conclude that they were ignorant of the danger to which they were ſubjected; but, whether or no, I truſt I ſhall ſtand excuſed for having pointed them out. I have acted purely from a regard I have for the ſex, and from a ſincere wiſh that they would preſerve inviolate, thoſe treaſures, of which the virtuous alone ſhould partake.

I have taken the liberty of ſending you theſe few hints, hoping that they will operate as a check upon thoſe extravagancies, too frequently indulged in female decorations, and too often productive of the moſt miſchievous conſequences. It is by ſuch obſervations, communicated through your entertaining Miſcellany, that ladies are acquainted with their foibles; and I truſt that every one who ſees them will have prudence ſufficient to conquer them.

W: M.

Of the Origin of Royalty.

IN ancient times royalty was conſidered as an employment, like that of the emperor among the Romans. We find by antiquity, that each nation gave a different title to their prince; for example, the Egyptians ſtyled their kings *Pharoah*; the Bythinians *Ptolomy*; the Parthians *Arſacides*; the Latins *Muni*; the Albians *Sylvii*; the Sicilians *Tirans*. and the Argivians *King*. According to the opinion of this laſt people, *Tirone* was the firſt king in the world; but agreeable to the ſentiments of the Greeks, it was *Bridalaus*. Plutarch tells us, that in the beginning all thoſe who were elected to the government of a ſtate were called tyrants, but that in a ſucceſſion of time, in order to diſtinguiſh thoſe who were good, from thoſe who abuſed their authority, the firſt were named kings, and the latter tyrants. It is remarkable that God, in eſtabliſhing the republic of Iſrael, gave it no king, but only chiefs, Moſes and Joſhua, that they might be exempted from all tribute, and treated by theſe chiefs as brethren, and not ſubjects. This form of government continued till the people were ſo imprudent as to requeſt one of God, who accordingly gave them Saul.

Since the title of king has been conſidered as a dignity, and including a ſovereign power, many celebrated princes have added to it various epithets; for inſtance, Nebuchadnezzar that of *Rex Regum*, Alexander the Great *Rex Mundi*, Demetrius that of *Expugnator Urbium*, Hannibal of Carthage, that of *Dominatur Regum*; Julius Cæſar added the title of *Dux Urbis*, Mithridates that of *Rector Urbis*, Attilla that of *Flagellum-Dei*, Cyrus took that of *Ultor Deorum*, &c. We now ſee the extravagant titles adopted by the grand ſignior, the ſophi of Perſia, the great Mogul, the emperors of China and Japan, &c. Pride is ever increaſing, and finiſhes only with the exiſtence of theſe ſelf-imagined great beings, who, notwithſtanding their pompous titles, ſink into the ſame inſignificant duſt with the meaneſt of their ſubjects.

Affairs

Affairs of France.

(*Continued from our laſt,*)

ON the 6th of September the following decree was paſſed unanimouſly, and loudly applauded by the galleries:

I. All public functionaries, agents of the nation, army contractors, receivers, collectors, adminiſtrators, and other public men, ſhall be bound to give an account of their fortunes before 1791, and ſince that period.

II. Thoſe who ſhall not give a ſatisfactory account of the additions made to their fortune ſince 1789, and the means by which they were made, ſhall make reſtitution of the exceſs.

III. This exceſs ſhall be paid into the public treaſury.

The civil war in the South of France wore different aſpects at different periods of this eventful era. The city of Marſeilles was reduced by the republican army under general Cartaux; but Lyons ſtill held out againſt them; and Toulon put itſelf under the protection of the Engliſh. On this occaſion the national convention publiſhed the following addreſs to the French in the ſouthern departments:

'Frenchmen, that crime which you would not believe, becauſe you were not even capable of forming an idea of it—that crime has been perpetrated. One of the principal cities, the moſt important port, and the moſt conſiderable fleet of the republic, has been baſely abandoned to the Engliſh by the inhabitants of Toulon.

'Frenchmen have given themſelves up to the Engliſh! This infamous treaſon, the mere idea of which ought to have filled with indignation and horror Frenchmen, when the ſlaves of a king, has been conceived, meditated, and executed by Frenchmen, who call themſelves republicans.

'This glorious title they preſume to aſſume, even while they declared themſelves rebels to the national authority, to the repreſentation of the people.

'The wretches! and we were thoſe whom they accuſed of being enemies of the republic, and of wiſhing to be the reſtorers of royalty; and the expreſſions which they now dare to addreſs to us, they date the firſt year of the reign of Louis XVII.

'Frenchmen, which of you can henceforth doubt that all thoſe are traitors and conſpirators againſt the republic and againſt the nation, who ſeparate themſelves from the national convention?

'Vengeance, citizens! Periſh all thoſe who have wiſhed the republic to periſh! In adopting the republican conſtitution, which we have preſented to them, the French people have impoſed on us the ſacred duty of exterminating by force every power, every thing in fine which oppoſes its ſupreme will; to compel to live under the laws of the republic, and to force to be republicans, all thoſe who are deſirous to live on the ſoil of France. The French people have willed a republic; we are charged by the French people to carry their will into execution.

'Departments of the ſouth, you will all be accomplices of this unheard-of crime, all guilty of this rending aſunder of France. If you do not make haſte to puniſh its authors. You will be accuſed by the nation of participating in the odious ſentiments of the inhabitants of Toulon, if, upon being informed of this horrible news, you do not go to ſurround this infamous city: it belongs particularly to you to puniſh them, in order to prove how incapable you are of imitating them. Mark the crime of Lyons, its conſpiracy, and the means which it employs; mark likewiſe the fate which the national juſtice has reſerved for it. Let the avenging tocſin, which ſo rapidly aſſembles thouſands of Frenchmen on the frontiers, menaced by the Auſtrians or the Spaniards, reſound through all the ſouthern regions, in order to direct your fury againſt the Touloneſe, more criminal even than the emigrant traitors.

'Let your vengeance be inexorable; they are no longer Frenchmen, they are no longer men. They have trampled under foot all the rights, all the titles of humanity. France has loſt them, and England has not gained them. They are now only to be ranked in the catalogue of traitors and conſpirators; let the baſe inhabitants of Toulon, the deteſtation and ſhame of the earth, diſappear from the ſoil of freemen, and let Toulon, its harbour and its fleet, again be ſubjected to the laws of France.

On the 7th of September, Ruhl thus addreſſed the convention:—'I announce to the aſſembly, that ten wives of the principal inhabitants of Deux Ponts have been arreſted and taken to Metz. Theſe women ſtill remain as hoſtages till the Pruſſians have reſtored the wives of the deputies of Mentz to freedom, whom they have impriſoned, and on whom they have inflicted the moſt flagitious outrages. When the tree of liberty was hewn down at Mentz, theſe women were obliged to dig up the earth with their fingers till the tree was down, and while they dug they were beaten with ſabres.'—The convention decreed, that the women from Deux Ponts ſhould remain as hoſtages at Metz.

The miniſter of the marine then informed the convention of the dreadful calamity that had befallen the fine town of Cape François, in the iſland of St. Domingo. 'That town,' ſaid he, 'was burnt on the 23d of June. Polverel and Santhonax, the two commiſſioners that had been ſent to reſtore order to the iſland, favoured this act of horror; and the blacks, after having maſſacred the whites, ſet the town on fire, which is now a heap of ruins. All, however, is not yet loſt; there are ſtill ſome brave troops in this unfortunate colony, but they are in need of ſupport; it is neceſſary to ſend them inſtant relief.'—The convention decreed, that the miniſter of the marine and the committee of public ſafety ſhould ſend them forces.

On the ſame day the convention decreed, 'that the law which ſequeſtrates the property of the emigrants, ſhould be extended to all foreigners, ſubjects of the powers with whom the republic was at war.'—But this decree, in the ſequel, was referred to the ſerious deliberation of ſeveral committees united.

On the 9th of September, the report reſpecting the ſurrender of Toulon to the Engliſh was made to the convention, who immediately adopted ſeveral violent reſolutions on the ſubject; in particular, they decreed, 'that the Engliſh, who are in a ſtate of arreſt in France, ſhall be carefully guarded; and the adminiſtrative bodies ſhall anſwer for their detention, under the reſponſibility of each of them; and, moreover, that theſe Engliſh ſhall remain as hoſtages, and ſhall anſwer with their heads for the conduct of admiral Hood toward the repreſentatives of the people now at Toulon, and toward the wife and child of the deputy Fieron, and toward the other patriots in that infamous city.'

On the 17th of September, it was announced to the convention, that a rector in the diſtrict of Chaumont, and department of Upper Marne, having married, no perſon, not even the municipality, would go any longer to church, ſo that the rector was obliged to chant his veſpers without any congregation to hear them. The convention decreed, 'that any rector, perſecuted by his pariſhioners, might retire wherever elſe he might think proper; and that his pariſhioners ſhould be compelled to pay his ſalary.'

They then paſſed the two following decrees, with others, preſcribing the regulations under which they were to be enforced.

Art. I. Immediately after the publication of the preſent decree, all ſuſpected perſons who ſhall be found in the territories of the republic ſhall be arreſted.

II. Such perſons ſhall be deemed ſuſpicious who, 1. by their conduct, their relations, or their writings, are attached to deſpotiſm, and to the federaliſm of the enemies of liberty.—2. Thoſe who ſhall not be able to juſtify themſelves in the manner preſcribed by the law of the 21ſt March, relative to the means by which they live, or to the manner in which they have proved their civiſm.—3. Thoſe who have not obtained citizen's certificates.—4. Thoſe who are ſuſpended from their functions by the national convention, or by the national commiſſioners.—5. Thoſe who were nobles, whether in the ſituation of fathers, mothers, ſons, daughters, ſiſters, or brothers, and who have not conſtantly manifeſted their attachment to the revolution.—6. Thoſe who emigrated before the 8th of April, 1792, and ſubſequent to the 1ſt of July, 1789.

After this, on the reports made of the defeats experienced by the garriſons of Bouchain and Cambray, and of the ſurrender of Queſnoy on the 11th inſtant, the convention decreed, that the army under general Houchard had deſerved well of their country.

On the 18th of September, the reporter of the committee of legiſlation propoſed to reduce the numbers of biſhops and epiſcopal vicars.

Thibault, biſhop of Cantal, having deſcanted on the injuſtice of the ſalary granted to the biſhops, declared that a degree of ariſtocracy prevailed among the biſhops, ſome of whom were better paid than others. He moved that the pay of the biſhops ſhould be reduced to 6000 livres, and that of the vicars to 3000.—[Applauſe.]

Cambon objected to the uſe of the word, ſalary, in ſpeaking of biſhops, becauſe they were not public functionaries. He propoſed that the epiſcopal vicars ſhould be diſmiſſed, that the biſhops ſhould receive no more than 3000 livres, and that a proportionable reduction ſhould take place with reſpect to the incumbents of livings.

The propoſition was applauded; and it was propoſed that it ſhould be put to the vote. Fabre d'Eglantine wiſhed that a larger ſalary ſhould be given to biſhops who ſhould marry. Le Cointre Puyraveaux exclaimed, that the republic acknowledges no perſon in the character of prieſts, but of citizens. At laſt, it was decreed, that the pay of the biſhops ſhould be reduced to 6000 livres; and that the epiſcopal vicars ſhould be ſuppreſſed, and a penſion of 1200 livres granted to them till they ſhall be nominated to a living; and if they refuſe it, their penſions are to ceaſe.

On Saturday, September 21, Barrere made his report on a navigation act; after which the following articles were decreed:

1. All treaties of commerce and navigation, exiſting between France and the powers with which ſhe is at peace, ſhall be executed according to their tenour, without any infringement from the preſent decree.

2. After the 1ſt of January, 1794, no veſſel ſhall be reckoned French, unleſs built in France, or in her colonies.

3. No Engliſh merchandiſe ſhall be imported into France, or the colonies, but by a French veſſel.

4. Foreign veſſels are not to tranſport merchandiſe from one French port to another, under penalty of confiſcation.

On Saturday, September 22, the convention, after hearing a report of the committee of public inſtruction, reſpecting a new diviſion of the year, decreed:

1. The era of the French ſhall be reckoned from the day of the foundation of the republic, which took place from September 22, 1792, at the moment when the ſun entered the equinoctial line in the ſign of the balance.

2. The common or vulgar era is aboliſhed; the year is divided into twelve months, each of thirty days, after which five days ſhall enſue, which ſhall make part of no month whatever.

3. Each month ſhall be divided into three parts, of ten days each.

4. The months ſhall bear the names of the liberty and equality of the people, of the regeneration of the mountain, of the republic, of the tennis court, of unity, fraternity, of the pikes, and the ſans culottes, &c.

5. The days ſhall bear the names of the level, of the cap of liberty, of the national cockade, of the plough, of the compaſs, of the faſces, of cannon, of oak, of reſt, &c.

6. Every four years Olympic games ſhall be celebrated, in honour and rejoicing of the French revolution.

This report, the reſult of the obſervations of the firſt French aſtronomers, was crowned with the loudeſt burſts of applauſe.

In a commercial and political light, the confuſion that theſe abſurd regulations will introduce

may

may be eaſily foreſeen; but the avowed object ſeems to be a ſtudied contempt of Chriſtianity, that divine religion of which theſe philoſophical politicians are utterly ignorant; the purity and ſimplicity of which, with its beneficial influence on the happineſs of men here, as well as on their everlaſting welfare, are as diſtinct from the tendency of their eſtabliſhed and lately revered ſuperſtition, as the ſuggeſtions of true political wiſdom are from the deſperate effervescence of ſuperficial views and half-formed conceptions.

On Tueſday, September the 24th, the miniſter of war announced, that the executive council had appointed general Jourdan to the command of the army of the north, vacant by the removal of general Houchard; general Ferrand to the command of the army of the Ardennes, vacant by the promotion of Jourdan; general Delmas to the command of the army of the Rhine, in the room of general Laudremont, diſplaced; and general Moreau to the command of the army of the Moſelle, vacant by the removal of general Scanbourg.

A diſcuſſion enſuing on this occaſion, St. André ſaid: 'Houchard is the approver of Cuſtine's ſyſtem. Let it be known, that if thoſe men had not been diſplaced, the northern frontier would have been irrecoverably loſt.—Remember, that the army of the Moſelle, when it was marching to the relief of Mentz, went only at the rate of one league a day, and returned at the rate of eight or nine leagues. Why ſhould there be the difference, if the generals had not a regular ſyſtem of treaſon? Interrogate the ſoldiers of this army of the Moſelle, and it will be ſeen that Houchard is deteſted. With what pride did he receive the repreſentatives of the people, who wiſhed to bring him back to the paths of patriotiſm?'

On the 27th of September, Barrere preſented the report of the committee of public ſafety, on the diſmiſſion of General Houchard: 'Four facts,' ſaid he, 'expoſed Houchard to ſtrong ſuſpicions. The firſt, was,—That after defeating the Engliſh, he did not throw them into the ſea. 2. That when he had ſurrounded the Dutch, he did not cut them to pieces. 3. That he ſent no ſuccours to the troops aſſaſſinated near Cambray. 4. That he abandoned Menin, and in his retreat, expoſed the rear of his army to conſiderable danger.'

Billaud Varennes then roſe: 'Know,' ſaid he, 'that you have formidable armies, which will no longer be enervated by diſſention and diviſion. Know, that your fleets are preparing, even at the moment I am ſpeaking, to inflict a terrible vengeance on Great Britain. Your committee of public ſafety has determined to attack Rome in Rome herſelf. One hundred thouſand men are ready to make a deſcent upon Great Britain. If your committee are ſupported by the convention, the Engliſh will be ſoon convinced that Frenchmen are as brave as themſelves, and ſcorn to conquer by the aid of corruption. They will be convinced that the fate of Carthage impends over their proud capital, whoſe head muſt ſoon be bowed down to the duſt.'

What muſt a ſenſible obſerver, experienced in the hiſtory of mankind, imagine, when he thus ſees the extremes of arrogance and violence, follow ſo ſoon the extremes of unmeaning folly and abſurdity?

On the 30th of September, De Launay made an admirable report, with reſpect to the confiſcation of all ſuch property and effects in France as belonged to the ſubjects of the confederate powers leagued againſt the republic.

On the 2d of October, Chenier, in the name of the committee of public inſtruction, pronounced an eulogium on the memory of the famous philoſopher, Deſcartes; in conſequence of which the convention decreed, that Deſcartes had merited the honours due to great men; that his body ſhould be removed to the French Pantheon; and that theſe words ſhould be engraven on his tomb.

Au nom du Peuple François.
La Convention Nationalle à René Deſcartes, 1793.
L'an ſecond de la Republique.

On Thurſday, October 3, the report againſt Briſſot, and the other arreſted deputies, which had been ſo long and anxiouſly expected, was preſented. The convention obſerved the moſt profound ſilence during the reading of it. After it was concluded, the following decree was propoſed,

1. That the convention ſhould accuſe the arreſted deputies, forty-three in number (among the reſt Philippe Egalité,) of having conſpired againſt the unity and indiviſibility of the republic.

2. They ſhall be immediately tried by the revolutionary tribunal.

3. The preſent decree is not to produce any alteration in the accuſation againſt Buzot, Louvet, and Petion, who are accuſed of being traitors to their country.

4. Thoſe who ſigned the proteſts of the 6th and 19th of June laſt, and who are not mentioned in the firſt article of the decree, ſhall immediately be put in a ſtate of arreſt, and their effects ſealed up. The committee of general ſafety ſhall prepare a ſeparate report relative to them.—They were fifty four in number!

It was alſo decreed, that the names of all the members included in the decree ſhould be called over; and that the arreſted members ſhould be ſent to priſon.

The arreſted deputies were then brought to the bar, whoſe names were then called over. After they had retired from the bar, they were conducted into the room where petitioners wait. They there drew up a petition, in which they made a proteſtation of their innocence, and ſwore that they had never conſpired againſt their country. The reading of this addreſs was interrupted by a member, who moved the order of the day.

Billaud Varennes immediately roſe. 'The convention, ſaid he, 'have juſt performed a ſignal act of juſtice.—But why this delay with reſpect to that woman who has occaſioned the ſhedding of ſo much blood? Need I mention the name of the woman to whom I allude? Need I ſay that ſhe is the widow of Louis Capet?—I move that her trial before the revolutionary tribunal begin this week.' The motion was agreed to.

On the 4th of October, Geoffroy obſerved,

that as the remains of Descartes, in consequence of the decree lately passed, were removed to the national monument intended for the reception of great men, the statue of *this* great man, deposited in the gallery of antiques at the Louvre, should be removed to the Pantheon. Thurot seconded the motion, and proposed, that the removal shall take place on the day of the ceremony. Both motions were adopted.

Geoffroy moved, that the statue of Fenelon, deposited in the same gallery, should likewise be removed to the Pantheon. 'Fenelon,' said Bazire, 'was the friend of kings, and his Telamaque was written to prove that a monarchical is the best of all governments As a philosopher, as a friend to morals, as a man of literature, he merits our homage; but as a politician, we ought to reject him.' This second proposition was got rid of by the order of the day.

Billaud Varennes denounced Dubois Crance and Gauthier, for not having prosecuted the siege of Lyons with sufficient vigour, and for having continued Kellermann in his command after he had been displaced by a decree. The convention recalled these two commissioners, and ordered them to be arrested.

On the 7th of October, a deputation of republican females was admitted to the bar. One of them said, 'Legislators, your religion was yesterday surprised. Intriguers and calumniators, not being able to find crimes among us, have dared to compare us to the Medicis, to an English Elizabeth, to an Antoniette, and to a Charlotte Cordé. Nature has without doubt produced a monster which has deprived us of the friend of the people; but are we answerable for that cime? Was Cordé a member of our society? We are more generous than the men; our sex has produced but one monster, while, for these four years past, we have been betrayed and assassinated by numberless monsters of the masculine sex. Our rights are those of the people; and if we are oppressed, we know how to oppose resistance to oppression.' This petition was referred to the committee of general safety.

Romme, as organ of the committee of public restitution, caused to be decreed two additional articles to the laws respecting the republican calendar, the heads of which are as follows: 'All public acts may be passed and enregistered any day of the month and year; the administrations and the tribunals can only have holidays on the 10th, 20th, and 30th of the month.'

On the 8th of October, the convention decreed the suppression of their East India company, and of all financeering companies.

On the 9th of October, the convention decreed the total prohibition of the selling or wearing any articles of British manufacture, under the most severe penalties.

The same day they decreed, that all the English, Scotch, Irish, and Hanoverians, of either sex, and all the subjects of the king of Great Britain generally, who are at present within any part of the territories of the republic, shall immediately be put in a state of arrest in houses of security, and seals shall be put upon their papers; and the effects of those subjects of the same nation who are absent, shall be seized, and confiscate for the benefit of the republic; that all retainers, warehousemen, &c. of such effects, shall be obliged to make a declaration of them within 24 hours after the publication of the present decree, to the administration of their district, under pain of ten years imprisonment in chains, and fines equal to the value of the undeclared object, half to be given to the informer; that any person lodging individuals of the above description, and not making his declaration within 24 hours, shall be punished with ten years imprisonment in irons; but that workmen born in the territory of the king of Great Britain, at present occupied and employed in France, and having been so for six months; and children under 12 years of age, placed in French schools, are excepted from this decree; seals however to be put upon their papers.

On the 11th of October, a decree passed, by which the whole power of the French government is now vested in the committee of public safety. The following is the substance of the decree passed on this head: The provisionary government of the republic is revolutionary until peace is concluded. The executive council, the generals, and, in short, all the constituted authorities, are placed under the orders of the committee of public safety. No measures whatever can be undertaken without their authority. The revolutionary laws shall be executed without any delay. On the 1st of March next, Paris shall be provisioned for one year. The revolutionary army shall be immediately placed in a state of activity, under the orders of this committee. In every town where insurrections are visible, a garrison shall be sent into it, at the expence of the town, till peace is concluded.

On the 12th of October, the convention received advice from general Doppet, of the capture of the city of Lyons. The chiefs of the rebels, he said, had escaped with an army of 2000 men. But subsequent advices announced, that they were pursued, cut in pieces, and that their treasure was taken. After reading these advices, the convention passed the following decree:

'The national convention after having heard the report of the committee of public safety, decrees:

Art. I. 'There shall be named by the national convention, upon the presentation of the committee of public safety, an extraordinary commission composed of five members, in order to punish the revolutionists of Lyons according to military law, and without delay.

II. 'All the inhabitants of Lyons shall be disarmed; their arms shall be immediately distributed among the defenders of the republic. A part shall be restored to the patriots of Lyons who have been oppressed by the rich and the counter-revolutionists.

III. 'The city of Lyons shall be destroyed. Whatever was inhabited by a rich man, shall be demolished. The poor-house, the dwellings of slaughtered and proscribed patriots, the edifices specially employed to industry, and the monuments consecrated to humanity and public instruction, shall alone remain.

IV. 'The

"HOW POOR ARE WORDS," &c.

Grazioso

How poor are words, how vain is art, A u— guſ — ta's charms to trace, her ſpeaking eye, her

feeling heart, ſuch ſymmetry and grace, ſuch ſymmetry and grace. *p* *f*

p

Her mind more pure than virgin ſnows that on the moun—tain reſt, her

love——ly i——mage e——ver glows with—in this faith——ful breaſt. Her love—ly image

p *p*

e——ver glows with — in this faithful breaſt with——in, this faithful breaſt.

who are abſent, ſhall be ſeized, and confiſcate the benefit of the republic; that all retainers, rehouſemen, &c. of ſuch effects, ſhall be liged to make a declaration of them within 24 urs after the publication of the preſent decree, the adminiſtration of their diſtrict, under pain ten years impriſonment in chains, and finer ual to the value of the undeclared object, half be given to the informer; that any perſon lodg- individuals of the above deſcription, and not aking his declaration within 24 hours, ſhall be uniſhed with ten years impriſonment in irons; ut that workmen born in the territory of the ing of Great Britain, at preſent occupied and mployed in France, and having been ſo for ſix onths; and children under 12 years of age, laced in French ſchools, are excepted from this ecree; ſeals however to be put upon their apers.

On the 11th of October, a decree paſſed, by which the whole power of the French govern- ment is now veſted in the committee of public ſafety. The following is the ſubſtance of the de- cree paſſed on this head: The proviſionary go- vernment of the republic is revolutionary until peace is concluded. The executive council, the generals, and, in ſhort, all the conſtituted autho- rities, are placed under the orders of the commit- tee of public ſafety. No meaſures whatever can be undertaken without their authority. The re- volutionary laws ſhall be executed without any delay. On the 1ſt of March next, Paris ſhall be proviſioned for one year. The revolutionary ar- my ſhall be immediately placed in a ſtate of acti- vity, under the orders of this committee. In every town where inſurrections are viſible, a gar- riſon ſhall be ſent into it, at the expence of the town, till peace is concluded.

On the 12th of October, the convention re- ceived advice from general Doppet, of the cap- ture of the city of Lyons. The chiefs of the re- bels, he ſaid, had eſcaped with an army of 2000 men. But ſubſequent advices announced, that they were purſued, cut in pieces, and that their treaſure was taken. After reading theſe advices, the convention paſſed the following decree:

'The national convention after having heard the report of the committee of public ſafety, de- crees:

Art. I. 'There ſhall be named by the national convention, upon the preſentation of the commit- tee of public ſafety, an extraordinary commiſſion compoſed of five members, in order to puniſh the revoluioniſts of Lyons according to military law, and without delay.

II. 'All the inhabitants of Lyons ſhall be diſarmed; their arms ſhall be immediately diſtri- buted among the defenders of the republic. A part ſhall be reſtored to the patriots of Lyons who have been oppreſſed by the rich and the coun- ter-revoluioniſts.

III. 'The city of Lyons ſhall be deſtroyed. Whatever was inhabited by a rich man, ſhall be demoliſhed. The poor-houſe, the dwellings of ſlaughtered and proſcribed patriots, the edifices ſpecially employed to induſtry, and the monu- ments conſecrated to humanity and public inſtruc- tion, ſhall alone remain.

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f *p* *sf.* *p* *sf.* *f*

O COME, SWEET MARY, COME TO ME.

Affettuoſa. When night, and left up——on my guard, nor whiſp'ring, breeze, nor leaf is heard, and
Sy.
ſtars between cloſe branches peep, and birds are huſh'd in dow———ny ſleep.
tr.
tr.
My ſoul to tender thoughts re—ſign'd, and lovely lovely Mary fills my mind. At
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tr.
ev'ry noiſe for bluff—who's there? I gently breath, Is't thou my fair? thy dying ſoldier haſte and ſee, oh
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come ſweet Ma—ry, come to me,

II.

As on my poſt, thro' blaze of day,
The wretched, happy, ſad, and gay,
In quick ſucceſſion move along,
I ſee nor hear the paſſing throng;

My ſoul ſo wrapt in Mary's charms,
I hug my Muſket in my arms:
So full of paſſion, joy, and grief,
When Comrades bring the glad relief,

I cry, thy Soldier haſte and ſee,
O come, ſweet Mary, come to me.

IV. 'The name of Lyons shall be effaced from the list of the towns of the republic. The reunion of houses preserved shall henceforth bear the name of Ville Affranche.

V. 'A column shall be raised upon the ruins of Lyons, to attest to posterity the crimes and punishments of the royalists of that city, with this inscription:

'Lyons warred against Liberty:
'Lyons is no more.
'The 18th day of the 1st month,
'Second year of the French Republic,
'One and indivisible.'

VI. 'The representatives of the people shall immediately nominate commissioners to make a list of all the property which belonged to the rich and the counter-revolutionists of Lyons, that the resolutions of the convention may be immediately carried into execution.'

(To be continued.)

Irish Parliamentary Intelligence.

(Continued from our last.)

HOUSE OF COMMONS.

FRIDAY—FEB. 22, 1793.

Mr. Grattan's Speech continued.

IF Dr. Purcel saves the lives of his majesty's protestant subjects it is not our fault, we have given such sort of men no sort of encouragement in such practices; we allowed him no professorship, gave no licence, no countenance; let him and his patients pay their vows to some other country. I have already dwelt upon the importance of the military profession. I have shewed how constantly you connived at the breach of your own law; the question is not whether the catholic shall serve in the army; but shall serve in the army only when you want him, and he gets nothing by it; as a common soldier, getting a sixpence per day, it seems he is safe—as an officer, getting a livelihood, dangerous: that you should monopolize his blood and your own honours and emoluments, it is a condition too unequal to be lasting; they are fit to be entrusted with arms we say, therefore they may be soldiers; they are not fit to be entrusted with arms we say, therefore they may not be officers; but the better order of catholics we rely on, it is the lower order we suspect; therefore, the better may not, and the lower order may be received in our army.

The extending this disqualification even to a prohibition on their carrying arms is another severity. Is it to say, we are afraid we have injured you too much, to suffer you to carry arms even for your own defence. It is a prohibition of conscious severity, unless, because constantly broken, and meritoriously departed from by yourselves, who arm catholic servants against your own laws; as you arm catholic soldiers against your enemies and against your law—which in this instance is your greatest enemy?

A protestant gentleman wants to go home late

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IV. ‘ The name of Lyons ſhall be effaced from the liſt of the towns of the republic. The reunion of houſes preſerved ſhall henceforth bear the name of Ville Affranche.

V. ‘ A column ſhall be raiſed upon the ruins of Lyons, to atteſt to poſterity the crimes and puniſhments of the royaliſts of that city, with this inſcription :

‘ Lyons warred againſt Liberty :
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‘ One and indiviſible.’

VI. ‘ The repreſentatives of the people ſhall immediately nominate commiſſioners to make a liſt of all the property which belonged to the rich and the counter-revolutioniſts of Lyons, that the reſolutions of the convention may be immediately carried into execution.’

(To be continued.)

Iriſh Parliamentary Intelligence.

(Continued from our laſt.)

HOUSE OF COMMONS.

FRIDAY—FEB. 22, 1793.

Mr. Grattan's Speech continued.

IF Dr. Purcel ſaves the lives of his majeſty's proteſtant ſubjects it is not our fault, we have given ſuch ſort of men no ſort of encouragement in ſuch practices; we allowed him no profeſſorſhip, gave no licence, no countenance; let him and his patients pay their vows to ſome other country. I have already dwelt upon the importance of the military profeſſion. I have ſhewed how conſtantly you connived at the breach of your own law; the queſtion is not whether the catholic ſhall ſerve in the army; but ſhall ſerve in the army only when you want him, and he gets nothing by it; as a common ſoldier, getting a ſixpence per day, it ſeems he is ſafe—as an officer, getting a livelihood, dangerous: that you ſhould monopolize his blood and your own honours and emoluments, it is a condition too unequal to be laſting; they are fit to be entruſted with arms we ſay, therefore they may be ſoldiers; they are not fit to be entruſted with arms we ſay, therefore they may not be officers; but the better order of catholics we rely on, it is the lower order we ſuſpect; therefore, the better may not, and the lower order may be received in our army.

The extending this diſqualification even to a prohibition on their carrying arms is another ſeverity. Is it to ſay, we are afraid we have injured you too much, to ſuffer you to carry arms even for your own defence. It is a prohibition of conſcious ſeverity, unleſs, becauſe conſtantly broken, and meritoriouſly departed from by yourſelves, who arm catholic ſervants againſt your own laws; as you arm catholic ſoldiers againſt your enemies and againſt your law—which in this inſtance is your greateſt enemy?

A proteſtant gentleman wants to go home late in the evening, that is a good reaſon of arming a catholic againſt law; a catholic farmer wants to preſerve his life and property, that is no reaſon for arming him according to law; you uſe in this particular, the laws as your ſport, and the papiſts as your property; they may arm as your ſervants and as your mercenaries, but not as citizens; thus by our connivance as individuals, and ſeverity as legiſlators, are they encouraged to deſpiſe the laws, and to hate them. I have ſhewn already, that this law, prohibitory on carrying arms, is not obſerved, and cannot be obſerved; what more can the ſtate take away than the robber? Unleſs the penalty is made ſomething more than the loſs of property and life, men will carry arms to defend both.

That part of your code which diſables the Roman catholic from ſitting on grand juries, except, and ſo forth, is like every other part, liable to great objections; it ſubjects three millions to be taxed without their conſent by the grand jury, who are already taxed without their conſent by the parliament, and is a ſecond flagrant breach of the great charter; to the catholic that charter is a grievance; it is as light to a blind man. You tax three millions, not only for the ſtate, but for every road preſentment, robbery petition, illicit ſtill, the abuſe and extravagance of which grants is to you a complaint, the uſe as well as the abuſe is to him a grievance.

This is a great aggravation of public taxes; it is a home-felt tyrant, that brings to his door the little vexations and fretful tyranny of a ſuperior, and makes him inſignificant in his own farms, and under his own vine, and touches him in thoſe leſſer nerves where he is leſs mortal but extremely irritable; and here you ſubject him to where the partial diſtribution of juſtice in a tribunal, tax him without his conſent, and try him without his peers; where he has no peers, and his adverſary may have votes; and as the oppreſſion is great, ſo is the motive little; it is a monopoly of jobbing; you do not exclude him entirely from the petty jury, which is a function much more intereſting to proteſtant life and property, but which is trouble without county patronage or county power.

As the object is monopoly, ſo, as uſual, the pretext is religion; that excluſion which you impoſe in the caſe of juries, you impoſe in the caſe of magiſtracy; and though with leſs oppreſſion, with as little pretence, 3,000,000 of your fellow-ſubjects are to have no ſhare whatſoever in the execution of the law no more than they have in the formation of it. Over the whole extent of your country, and of 4,000,000 of people, you exclude 3,000,000 from the function of enforcing obedience to the law, as you have taken care that liberty, ſo have you taken care that law, ſhall have no very general extenſion in your iſland.

You have here, as uſual, puniſhed the proteſtant, the better to diſable the influence of the papiſt; and and no proteſtant married to a papiſt can be a juſtice of peace. I have heard your reaſons, a catholic ſhould not be a magiſtrate in Ireland, becauſe the laws contain a code, which is againſt him; that is, the law is his enemy, and yet we talk of the

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lawleſſneſs of the common people; juſt as we talk of the bleſſings of our moſt excellent conſtitution, excluding them from any ſhare in the law, or any participation in the conſtitution; what makes the ſubject love the law, not the hangman? Pains and penalties may be the objects of terror, but not of affection; he loves the law becauſe he had a ſhare in the formation and execution of it; the men who are reconciled to taxes, are thoſe who vote, and the men who are reconciled to penalties are thoſe who enact them, and the men who are friends to a rigid execution of a law, is the community that furniſhes juries to find bills, judges to ſentence, and magiſtrates to execute: the relation in which the proteſtant ſtands, makes him a party to the laws, the relation in which the catholic ſtands, makes him an object of the law, not party; he is not a party to the law, and the law is party againſt him, therefore the laws may be objects of his obedience, not his affection.

This then is their ſituation, and this ſituation explains the liberality of thoſe who ſay, they offer them every thing except the privilege of becoming part of the ſtate; every thing, except a part of the electoral community; every thing, except a part of the legiſlative community; every thing, except a part of the judicial community; every thing, except a part of the corporative community; every thing, except a part of the executive community—that is a ſpecies of excommunity, with privileges to acquire property for you to tax without their conſent.

Thus are the catholics by the preſent code excluded from an intereſt in your laws, they are alſo excluded from communication with your perſons; the ſociety of marriage puniſhed; the ſociety of education forbidden; the ſociety of civil employment forbidden; the ſociety of military employment forbidden; the ſociety of parliament forbidden; the ſociety of election forbidden; the ſociety of grand jury forbidden; the ſociety of magiſtracy forbidden; there is no ſubject of public care, in which they can aſſociate with the proteſtant without breach of law, no ſubject of converſation, except foreign politics, foreign changes, and foreign revolution.

We have declared, we hope to become one people, how by theſe lines of circumvallation, eraſing the natural geography of your country, and ſetting up parallels and circles of folly and ſuperſtition, from the marriage-bed to the cradle, from the cradle to the college, and from college to the grave, are two nations that cannot by any public intereſt or buſineſs, or by any general call, ſave that of death, be brought together. There have been three policies obſerved with reſpect to the catholics, the firſt was that of Cromwell—extermination by operation of the ſword; the ſecond was that of Anne, extermination by operation of the laws; and the third was yours, which allowed them a qualified exiſtence. Tho' the two former were cruel, yet both were conſiſtent—They both conſidered papiſts as criminals, and exerciſed over them the rights of conqueſt—They conſidered the catholics as a body who were neither to have the power, nor property, nor any public exiſtence in your country.

The laws of Ireland prevented them from acquiring property in land, and the uſurpations of England prevented either them or the proteſtants from acquiring any conſiderable property by commerce. But the third policy, much milder than either, is more extravagant than both—your policy. You allow them ſchools, ſeminaries and colleges, but diſtinct from your own, and without funds—marriage, but marriage, attended with pains and penalties; a free trade without franchiſe, and land without a vote. Let us diſcuſs how far this policy is conſiſtent with the intereſt of the conſtitution, the king, or the Britiſh empire.

I will ſuppoſe under your laws the catholics purchaſe conſiderable tracts of land—The land ſo purchaſed is unrepreſented. Juſt as the wealth of your country grows, the extent of your conſtitution contracts. I will ſuppoſe theſe men become a great commercial body; a great portion of commercial intereſt, as well as the landed, is unrepreſented, and your conſtitution ſtill more contracted; what a portion of the ſtrength of the country muſt, in that event, be taxed, without the conſent of its owners?—Your conſtitution will be no longer a repreſentation, either of property or population, ſo that the Britiſh conſtitution will be worked out of the iſland by operation of law.

Who will anſwer for the patience of that ſtrength, compounded of a great portion of wealth, as well as of numbers? Who will anſwer for the ſatisfaction of thoſe proprietors? It is no life but the condition of living; the ſlave is not ſo likely to complain of the want of property, as the proprietor of the want of privilege. The human mind is progreſſive; the child does not look back to the parent that gave him being, nor the legiſlator to the people that gave him the power of acquiſition, but both look forward; the one to provide for the comforts of life, and the other to obtain all the privileges of property.

Your imperfect grants and comprehenſive theories, have given thoſe aſpiring thoughts, and let in that train of ideas which may hereafter greatly ſerve, or marvelouſly diſtract your country—you have already given to their minds the firſt principles of motion, and the laws of motion muſt now direct the machine.

The germ on the ſoul, like the child in the womb, or the ſeed in the earth, ſwell in their ſtated time to their deſtined proportions, by virtue of their laws, which we neither make nor controul. Talk not in ſuch caſes of gratitude, rely on that gratitude which is founded on intereſt; ſuch gratitude as governed yourſelves from 1691, when you ſecured your property, to 1779, when you demanded your trade, and 82, when you demanded your liberty, from a colony looking only to property, to a people looking to a free form of government—from planters joining with the mother country againſt the catholics, to a nation joining with the catholics to exact of the mother country trade and freedom.

Do I condemn you? Such is the progreſs of a nation, ſuch the nature of man, and ſuch his gratitude. Let me now conſider how far this policy is conſiſtent with the intereſts of his Majeſty; it has been ſaid, that under a proteſtant monarchy, the catholic ought never to have the elective franchiſe; thus gentlemen have attempted to annex the curſe of catholic ſlavery to the king. They have gone a ſtep farther, and have ſuppoſed the coronation oath goes againſt the preſent claims of the catholics, and have thus repreſented the king as ſworn againſt the liberties of his people. They have done this, on a ſurmiſe, the ſtatement of which would excite our ſcorn, if its conſequences did not produce our apprehenſions, that men believing in the real preſence cannot be well affected to the houſe of Hanover; they have urged this, when the pretender was extinct, when the power of the Pope was extinct, and when the ſting of the catholic faith was drawn; they have done this when a new enthuſiaſm had gone forth in the place of religion, much more adverſe to kings than popery, and infinitely more prevailing—the ſpirit of republicaniſm.

At ſuch a time, they have choſen to make the catholics outcaſts of a proteſtant monarch, and leave them no option but a republic; ſuch a policy and ſuch argument, tend to make Iriſh catholics French republicans; they aid the cauſe of proſelytiſm againſt the cauſe of kings: They would drive the Roman catholics from the huſtings, where they might vote without danger, and would ſend them to plant the tree of liberty on their own hills, where treaſon, foreign and domeſtic, may intrigue in a body kept vacant for all the floating poiſon of the times to catch and propagate—a ſchool for the diſcontents of both countries, and the foreign emiſſaries, who need not bring any other manifeſto than your own code, and your own reſolutions.

I differ much from thoſe men who ſay that the Roman catholics cannot, under a proteſtant king, enjoy the franchiſes of the conſtitution. I ſhould ſay directly the reverſe, that under no government can the franchiſe of the conſtitution be communicated ſo effectually, and ſecured ſo permanently to all his majeſty's ſubjects, as under our preſent monarchical government. The time is come when every loyal ſubject ſhould be free, and every free ſubject loyal; it is true, the Roman catholics will now be your fellow-ſubjects, but not your ſubjects; they will be ſubjects of the king, and not the ſlaves of ſubjects, who ſtood, with regard to them, in the place of kings. Do you lament the change? I congratulate you upon it; the baſha will not command the cringe of the peaſants's knee, but the king will command the ſtrength of it. You appropriate this great body of men to the throne; you put the ſtamp of the king upon them, and ſerve the crown more by far than when you vote for his miniſter.

Let me conſider this policy in its relation to the Britiſh empire. Britain, you know, governs you no longer; it is not your religious arrangement that intereſt her, but your phyſical ſtrength. You do not mean to ſay that the catholics cannot be faithful in their connexion with Great Britain. I appeal to thoſe officers who ſerved with them in the laſt war; their religion ſurely cannot make them adverſe; the Roman catholic religion reſembles more the church of England than the church of France; their deſcent cannot make them adverſe. You ſay the catholics are not as well diſpoſed as the proteſtants, becauſe they are not deſcended from the Engliſh; many of them are; but nations have neither a parent's nor a child's affection; like the Eagle they diſmiſs their young, and know them no longer. I know not whether the roman catholics are as well diſpoſed to great britain as the proteſtants are; but I am ſure they are at leaſt as well diſpoſed as the proteſtants would be, if they were deprived of civil and political advantages. If you doubt their diſpoſition, do you diſpoſe them better. You are truſtees to preſerve to Great Britain the phyſical force of the catholics of Ireland, and nothing but you can forfeit it; not religion, not the pope, not the pretender, but your proſcription, which argues that the franchiſe of the catholic is incompatible with the Britiſh connexion, and of courſe teaches the catholic to argue that the Britiſh connexion is incompatible with catholic liberty. Thus you would deprive Great Britain of her reſources, in recruiting her army and navy, but you will ſupply their place; how? One million after filling all the places in church and ſtate, will ſpare the overplus of their numbers. You will borrow from the loom, and ſend the weaver of the North into the ranks. But this is a partial ſtatement for you; inſtead of affording one million to Great Britain, you muſt borrow men from Great Britain to defend and garriſon yourſelves. Calculate then, that in perſiſting to diſfranchiſe the catholic, you make him adverſe; three millions are to be put in the other ſcale, which would be a difference of ſix millions, that is nearly one half of the whole empire. It follows from this, that your policy is prejudicial to the Britiſh empire, as well as to the throne.

I have conſidered your ſituation and your arguments; a ſituation of extraordinary peril. Arguments of extraordinary weakneſs, of monopoly, of panic, of prejudice, of any thing but religion; arguments which like the fabric they would ſuſtain, cannot bear the proof of any trial, nor the principles of morality, nor thoſe of religion, nor thoſe of policy, nor thoſe of conſtitution; neither the touch of time nor the revolutions of mankind; their tendency is to make freedom a monopoly, which is like an endeavour to make the air and the light a monopoly; their tendency is to make God a monopoly. I have heard of monopolies of ſalt, monopolies of rice, monopolies of corn, but here is a monopoly of the Almighty, and yet the perſons who uſe theſe arguments are men of talents. Compare, compound, abſtract, but in this inſtance, the ſtring of their madneſs ſo ſtrangely perplexed in the intellectual function, one ſhould think God had ſmitten the intellects of the country, as well as her fortunes, with ſome diſtinguiſhed imbecility. Suppoſe a will impeached for inſanity, and it appeared in evidence that the teſtator in his capacity as a general officer had taken powder and

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ball from one half of his battalion, because they believed in the real presence, or when sick, had refused to take a specific from Doctor Purcel, declaring he had confidence in his medicine, but no faith in his sacrament, or had disinherited his own son because his son's wife did not understand theology, or had fallen on her knees to return thanks to God for his universal blessings, and then had risen up, and dealt out imprecations on three-fourths of the people about him; or proclaimed, that as long as a protestant prince was on the throne, three-fourths of his subjects would be disfranchised. Would not the evidence which is nothing more than a compound of your piety and your policy, if applied to the case of an individual, compel twelve honest men, on their oaths, to find a verdict of insanity?

I have read of a republic, where the whole business of life was neglected, to give place to mathematical investigation. I can suppose a more extraordinary state, where the law excluded from serving the public three-fourths of the people; unless they would give a theological opinion touching an abstract point of divinity, and verify that opinion on oath. I have heard of Athens, that cruel republic, excluding so many of her own children from the rights of citizenship; but she only had the wisdom of Socrates, the light of Plato;—she had not, like you, the revelations to instruct her; besides she had not the press—she had not the benefits of your lesson. What lesson? that to a people it was not life;—but the condition of living, and to be bound without your own consent, was to be a slave; and therefore you were not satisfied in 1782 with the free exercise of your religion, and the privilege of sending your children, but demanded.—However I do not rely on your private productions.

What are your public tracts, your repeated addresses to the king, the speaker's annual speech to the throne, what are they while the penal code remains, but so many dangerous and inflammatory publications, felicitating the protestants on the blessings of that constitution from whence three-fourths are excluded, but above all, that instrument, infinitely more incendiary than all Mr. Paine has written, that instrument which you annually vote; what is it now? A challenge to discontent. I mean the money bill; I mean wherein you dispose of the money of 3,000,000 of the people without their consent. You do not stir, nor vote, nor speak, without suggesting to the catholics some motive either in provocation of your blessings or the poison of your free principles; some motive, I say, which is fatal to that state of quietism, wherein, during this age of discussion, you must enlap your people, in order to give your government the chance of repose.

You are struggling with difficulties you imagine; you are mistaken; you are struggling with impossibilities. To enchain the mind—to case in the volatile essential soul—nor tower, nor dungeon, much less parliament, can be retentive of those fires kindled by yourselves in the breast of your fellow-subjects, living on confines and the carousals of your freedom, distrust that religious vanity which tells you that these men are not fit for freedom, they have answered that vanity in a strain of oratory peculiar to the oppressed; it is the error of sects to value themselves upon their differences, than their religion, and in these differences in which they forget the principles of their religion, they imagine they have discovered the mystery of their salvation, and to this supposed discovery they have offered human sacrifices; What human sacrifices have we offered? the dearest, the liberties of our fellow-subjects: distrust again that fallacious policy which tells, your power is advanced by their bondage; it is not your power but your punishment; it is liberty without energy, you know it; it presents with a monopoly, and the monopoly of others, not your own;—it presents with the image of a monster in a state when the heart gives no circulation, and the limbs receive no life;—a nominal representative, and a nominal people;—call not this your misfortune, it is your sentence, it is your execution.

Never could the law of nature suffer one set of men to take away the liberty of another, and that a numerous part of their people, without feeling some diminution of their own strength and freedom; but, in making laws on the subject of religion, we forget mankind until their own distraction, admonishes us, statesmen, of two truths,—the one, that there is a God—the other, that there is a people;—never was it permitted to any nation, they may perplex their understandings with various apologies, but never long was it permitted to exclude from essential form what they themselves have pronounced essential blessings; a great portion of themselves for periods of time, and for no reason, or what is worse, for such reason as you have advanced, conquerors, or tyrants proceeding from *conquerors*, have scarcely ever for any length of time governed by those partial disabilities, but a people so to govern itself, or rather under the name of government, so to exclude one another, the industrious, the opulent, the useful, that part that feeds you with its industry, and supplies you with its taxes, weaves that you may wear, and ploughs that you may eat; to exclude a body so useful, so numerous, and that for ever—and in the mean time to tax them *ad libitum*, and occasionally to pledge their lives and fortunes! For what? For their disfranchisement. It cannot be done, continue it, and you expect from your laws what it were blasphemy to ask of your maker!

Such a policy always turns on the inventor, and bruises him under the stroke of the sceptre or the sword, or sinks him under the accumulation of debt and loss of dominion. Need I go to instances? What was the case of Ireland, enslaved for a century, and withered and blasted with her protestant ascendancy, like a shattered oak, seethed on its hill by the fires of its own intolerance? What lost England America, but such a policy? an attempt to bind men by a parliament wherein they are not represented, such an attempt as some would now continue to practice on the catholics, and to involve England? What was it saved Ireland to England, but the contrary policy?

I have seen their principles of liberty very far

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by yourſelves.—I have heard addreſſes from counties and cities here, on the ſubject of the ſlaves, to Mr. Wilberforce, thanking him for his efforts to ſet free a diſtreſſed people; has your pity traverſed leagues of ſea to ſit down by the black boy on the coaſt of Guinea—and have you forgot the man at home by your ſide, your brother? Come then, and by one great act cancel this code, and prepare your mind for that bright order of time which now ſeems to touch your condition; but I have tired you—ſuffer me to ſit down, and thank you for your patient attention.

Feb. 25.] A motion was made by hon. G. Knox that the committee might be impowered to receive a clauſe to admit Roman catholics to ſit and vote in the houſe of commons.

The debate was continued for ſeveral hours, in which the following members ſpoke,

For the motion.	Againſt the motion.
Hon. Richard Anneſley,	Sir John Blaquiere,
Mr. Sankey,	Mr. Bradſhaw,
Mr. Curran,	Sir John Parnell,
R. H. Mr. Grattan,	R. H. W. Conyngham,
Hon. George Knox,	Mr. Buſhe,
Mr. D. B. Daly,	Mr. Dunn,

At two in the morning, the motion was negatived on a diviſion by a majority of 94. The *ayes* being 69, and the *noes* 163—it is to be obſerved that the houſe was uncommonly full, for the numbers who divided with the four tellers and the ſpeaker made up 237, out of the 300 of which the houſe is compoſed.

Two days after [Feb. 27.] the houſe went into a committee on this important bill, Mr. Day in the chair—when it was again warmly debated on the ſeveral clauſes. Dr. Duigenan in particular ſpoke near two hours, and recapitulated all his former arguments, with ſome additional calculations; and ſo great was his terror of this bill that he ſaid if it paſſed nothing could ſave Ireland, but *an union with Great Britain*; and concluded with moving a clauſe to limit the elective franchiſe to the poſſeſſors of 20l. a year freehold, in counties, or 1000l. perſonal property in boroughs. This was ſtrongly oppoſed, and the committee ſat until 5'clock the next morning, when it was agreed to report progreſs and aſk leave to ſit again.

March 1.] The committee ſat again, and made ſeveral alterations in the bill; as were made alſo in the next committal March 4, when the bill was gone through, and reported March the 6th, when it was ordered to be engroſſed, and the next day was read the third time, and paſſed to the lords.

[The importance of the Roman catholic bill, and the number of arguments uſed by the ſpeakers on both ſides, have induced us to extend our report of the debates to a length almoſt beyond the limits allotted for parliamentary intelligence. This, and the near approach of the enſuing ſeſſions compel us to abridge ſtill more the account of the remaining bills.]

The militia bill, as a meaſure of great magnitude, occupied much of the attention of the houſe, it had been brought in and read a firſt time *pro forma*. But on the order for the ſecond reading, on the 7th of March, a debate of conſiderable length enſued, the greateſt part of which being more about the amendments and alterations than the principal of the bill it would be needleſs to report it, now the buſineſs is decided; and the bill by being carried into effect, known to the public. It was read a ſecond time on that day and committed for the next. In this committee the propoſed amendments were minutely canvaſſed, as alſo when re-committed; on the 18th, it was afterwards reported and paſſed to the lords.

A place bill, a penſion bill, and an election bill have been long the great *deſiderata* of gentlemen in oppoſition. They were conſtantly introduced every ſeſſion of parliament, and were repeated in this, but their progreſs was retarded from the miniſtry declaring that a bill was framing by the ſervants of government that would include the wiſhes of the other ſide of the houſe. But before that bill was brought in, a meaſure of the higheſt commercial concern was brought forward, namely the Eaſt India trade bill. On June 20 the Right Hon. Mr. Hobart introduced that buſineſs in theſe words—Mr. Speaker, I riſe in conſequence of the notice I gave to the houſe on Monday laſt, that I would on this day move for leave to bring in a bill to regulate the trade of Ireland to and from the Eaſt-Indies, under certain conditions and reſtrictions. I muſt however apprize the houſe, that it is not my intention to enter now minutely into every part of the ſubject, but to ſtate the general nature of the bill which I mean to introduce. The deſign of my propoſition is, that Ireland ſhall be induced for the common benefit of the empire, to make a conceſſion to Great Britain: and I will not enter into the inability of Ireland to carry on that trade with advantage, as I by no means wiſh to depreciate the value of the conceſſion. From the diſcuſſions which took place in former ſeſſions, the right of Ireland to trade to China and all other parts of Aſia not in poſſeſſion of the Eaſt-India company, was completely admitted: no doubt was entertained any where on the ſubject; and I am therefore free to own, that Ireland being in poſſeſſion of ſuch a right, will make a very conſiderable conceſſion, by agreeing to the renewal of the India company's charter.

I had lately the honour, ſir, of moving in the Britiſh houſe of commons a meaſure, that I hope is now carried into effect, and from which the moſt eſſential benefits will be derived to Ireland. I introduced that meaſure upon the ground of its own principles and merits, and not under the notion of any bargain or condition whatſoever; and it will be allowed by every man, that the Britiſh parliament by adopting it, has conferred a great benefit upon this country. I abjure the idea that Ireland is bound to repay this conceſſion; but I conceive that it is impoſſible for this country, upon the preſent occaſion, not to reflect upon the liberal conduct of the ſiſter kingdom, and ſuffer it to have a due influence on her own conduct. It is my opinion, that the beſt policy which countries forming one empire can purſue, is to yield to each other without bargain or condition, ſuch points

as can be conceded without material injury, for the general good of the whole; and upon this principle I hope the Iriſh parliament will act.

Much has been ſaid and much written upon the ſubject of monopolies and chartered companies, but upon that diſcuſſion it is not my deſign to enter: it is ſufficient for me to ſtate one fact, which is univerſally admitted, that the Eaſt India company conſtituted as it is, has proved in the higheſt degree beneficial to the empire. That company it is intended to continue, but it is alſo intended to render it more beneficial, if poſſible. Private manufacturers have imagined, that if the trade were opened more of their goods could be exported. It is therefore propoſed that part of the tonnage of the Eaſt India company ſhall be reſerved for private adventurers, who may export the manufactures of Great Britain in the company's bottoms, at the very reaſonable freightage of 5l. per ton. The ſame care is to be taken of the manufactures of Ireland, and it will be ſtipulated in the bill I am to introduce, that a ſhip of 800 tons ſhall annually be ſent to Cork, for the purpoſe of exporting the fabrics of our manufacturers, and the articles of our produce at the ſame rate as thoſe of Great Britain. In ſhort, the principle of my bill goes to put the ſubjects of Great Britain and Ireland exactly upon the ſame footing with reſpect to the Eaſt India trade: For already the company is open to Iriſh ſubjects as well as Britiſh, and thereby the power of acquiring fortunes in India; and it is well known, that conſiderable properties have by theſe means been brought into Ireland.

If debarring this country from her right to trade to China is complained of, it will be recollected, that there are very few articles of Iriſh produce or manufacture, which China would take, and that our trade from that country muſt neceſſarily be carried on by bullion, which would be probably extremely detrimental to the commerce of Ireland in the preſent ſtate of her capital. It will alſo be recollected, that were Ireland to perſiſt in a right of trading to China, ſhe muſt have the Eaſt India company for her competitor; and it will be conſidered how difficult it would be for her to combat ſuch a rival, when it is known, that from the ſuperior advantages which the India company have enjoyed, all other companies have entirely failed, or are rapidly on the decline. This ſubject is therefore one on which the principle I laid down can be truly acted upon, and this kingdom can make a conſiderable conceſſion to Great Britain without material injury to herſelf, and may with propriety relinquiſh a ſpirit or conteſt and rivalſhip for the general advantage of the empire.

Although I have diſclaimed any thing like a bargain in this tranſaction, yet if the benefits which Ireland will gain by the extenſion of the navigation act, were compared with what ſhe is to concede in confirming the India company's charter, I am confident no man could heſitate to pronounce, that Ireland, even in the point of bargain, will be greatly the gainer.—Sir, when the ſubject was formerly agitated, it was declared that the intention of the diſcuſſion was to ſhew, that Ireland had a right to trade to the eaſtward of the Cape of Good-Hope, whenever ſhe ſhould think proper; but that it was not intended to exerciſe that right until the time at which the Eaſt India company's charter ſhould be renewed; when it was expected that regard ſhould be paid to the rights and intereſts of Ireland. That time, Sir, is now arrived: The right of Ireland is acknowledged, and the object of the bill is to pay regard to her intereſts, and at the ſame time to give her an occaſion of ſhewing thoſe feelings of liberality to Great Britain, which Great Britain has ſhewn to this kingdom. I certainly agree in the line of argument which has been adopted by the gentlemen with whom I act; at the ſame time, I will do gentlemen on the other ſide of the houſe the juſtice to ſay, that they have been of ſervice in agitating the queſtion, by making England ſenſible of the indiſputable rights of Ireland, and of the greatneſs of the conceſſion which is deſired. If, however, they have ſhewn ſuch zeal in aſſerting the rights of Ireland, I do not on that account apprehend from them any want of liberality; nor can I deſpair of ſucceſs, when I recollect the language of a right hon. gentleman on the ſubject of the treaſonable correſpondence bill; language which I will not endeavour to repeat, leſt I ſhould weaken its effect, but which certainly deſerves to be recorded, and which reflects upon him the higheſt honour. I do not, however, mean to make any unfair uſe of the language, or to infer that the right hon. gentleman is in any degree bound upon the preſent queſtion, by the ſentiments which he expreſſed on that occaſion.

Sir, I ſhall conclude by ſaying, that I have already experienced infinite ſatisfaction, in ſucceſsfully bringing forward in the Britiſh parliament a bill for the more favourable conſtruction of the navigation act, which promiſes the faireſt advantages to this kingdom. If, with the approbation of both ſides of the houſe, I ſhall ſucceed in the preſent bill, it will make my happineſs complete—nothing can be of ſuperior gratification to my feelings, than to have accompliſhed in one year, two objects ſo eſſential to the proſperity of the empire; and which, proceeding from the liberality and affection of the two kingdoms to each other, will conduce to cement the union of both more cloſely together, if poſſible, than ever.

I therefore, Sir, move for leave "to bring in a bill for regulating the trade of Ireland to and from the Eaſt Indies, under certain regulations and proviſions therein mentioned."

Leave was given, and ordered that Mr. Secretary Hobart, the Chancellor of the Exchequer, the Attorney General, and the right hon. Mr. Beresford do prepare and bring in the ſame.

No buſineſs of any moment occurred until,

24.] Mr. *Grattan* moved the order of the day for the houſe to reſolve itſelf into a committee of the whole houſe on his Police bill.

Doctor *Duigenan*—Mr. Speaker, I riſe, ſir, to oppoſe your leaving the chair. I have been at ſome pains and trouble in reading the right hon. gentleman's bill, in conſidering the police law, and in comparing the two together—and the reſult

ſult of the compariſon that I have made is, that this bill ought to be rejected—nay ſcouted out of the houſe, as I truſt it will be.

The preamble of the bill ſets forth two things —firſt, that the preſent police law has proved ineffectual—ſecondly, that the eſtabliſhment has been much complained of—theſe are the two oſtenſible reaſons for the new bill—on theſe it would appear to reſt. Before I examine theſe two reaſons, I muſt expreſs my ſatisfaction that the gentlemen who have ſo often aſſerted that the preſent watch is a place army under ſtipendary magiſtrates at the beck of the miniſter, do by this bill admit the neceſſity of this watch or place army, and ſo far from attempting to reduce its numbers, propoſe greatly to encreaſe it—conſequently to encreaſe its expence as well as its power —and do thereby admit that all they formerly ſaid againſt it was but idle declamation, for their great objection was, that the direction of it ſhould be in the hands of the executive government—this was the cauſe of their quarrel with the inſtitution: their preſent bill ſhews that they are deſirous to put the public to a much greater expence, and to employ a much greater number of watchmen, a much ſtronger army to overawe the citizens than the preſent—provided they may have the direction of it.

The other ground on which the bill is to reſt is, that the preſent police has been much complained of—we know it has—but by whom? The clamour began in this houſe, it was echoed back by minor politicians, porter houſe orators, by the *Dii minorum Gen ium*, drunken attornies, mendicants, and veſtry agitators.

There are now two petitions againſt the preſent eſtabliſhment, one of them from St. Bridget's pariſh; let us examine how it was obtained—Mr. James Tandy, the ſon of James Napper Tandy, Eſq. a very worthy young gentleman, as I am informed, and believe, is appointed church warden of St. Bridget's; the office of church warden is of late become extremely troubleſome, and therefore declined by the higher and more opulent ranks of citizens. Mr. James Tandy, with a carpenter, his colleague in office, and ſix of the very loweſt of the pariſhioners, get poſſeſſion of a veſtry-room; there one of them produces a petition which he brings in his pocket, the reſt agree, it is ſent to this houſe, and gentlemen here who are thus impoſed on call this the voice of the people. The ſame thing has been done in other pariſhes —a few factious fellows, without obſerving any of the rules preſcribed by law or decency, hold their meetings, or veſtries as they term them, in churches, thus literally turning the houſe of prayer into a den of thieves.

In St. Peter's pariſh, one of the *diſcarded alguazils* of Mr. Juſtice Bond of London, who made his eſcape into this country; had ſet up for a reformer. He too had become a *demo rat*, and procured a petition in the ſame clandeſtine manner againſt the police, and thus the true ſources of what is called popular clamour, are developed.

But why ſhould I detain you with what has paſſed without theſe walls? do we not all recollect a bell-weather of the flock coming to give his teſtimony at your bar—and what was that teſtimony?—Why that the police might do well enough provided the people (*i. e.* he and his friends,) had the direction of it. That we know is the thing ſought—that we know is the purport of the bill, to eſtabliſh in the city of Dublin a democracy, an *imperium in imperio*, to put power into the hands of a deſperate faction. Sir, it is neceſſary for me, in order to ſhew the danger of ſuch an experiment, to call to your recollection the miſchiefs which aroſe in the reign of Henry the 4th from ſuch a power being lodged in the city of Paris: for forty years France was deluged with her beſt blood by the abuſe of it; nay the dreadful ſituation of that capital at this moment may be imputed to the ſame cauſe. Need I call to your recollection the conduct of the city of Edinburgh in the reign of James the firſt, or of London in that of Charles the firſt? Will not thoſe inſtances ſhew that if you give up the metropolis, you give up the kingdom? The metropolis is to the kingdom as the helm to the ſhip, it directs the motion of the whole body, and will you give this direction into the hands of a deſperate faction?

Sir, I ſhall now proceed to prove that the new method will be more expenſive than the preſent; but firſt I will ſay ſomething of the election. Though the crown has now a right to appoint the police magiſtrates by patent, yet that right is limitted to perſons who have been elected magiſtrates by the corporation: this bill veſted the right of election in the common council; by giving them an unlimitted negative on the choice of the aldermen, and what an uſe they had made of ſuch a power was well known in the inſtance of alderman James—they had capriciouſly rejected him when it came to his turn to be elected lord mayor; he applied to the privy council, and every one may remember the outcry that was raiſed when the privy council exerciſed that very power which the common council claimed under the very ſame law—and what was their reaſon?—they thought that no police was neceſſary; to which opinion this bill before the houſe, by introducing a police, gives the lie. Here then is the radical defect of the corporative law copied into this bill; nay more—the very magiſtrates who are to diſpenſe juſtice, are to be at the control of a faction, and to be turned out at the end of their year if they do not act as theſe gentlemen like. I deſervedly ridicule the idea of parochial control, which will always render the watch merely ſubſervient to private convenience, and on the whole think the bill ſuch a ſyſtem of democracy as the governments of Athens and Rome were monarchies to—and the more dangerous as to be adopted in that part of the kingdom which would lead the reſt, and eſtabliſh in the end a republic.—As to the expence—the bill is in itſelf contradictory, for it ſtates, that for every 20l. houſe tax one man ſhould be provided, which by the propoſed reduction of fourpence in the pound, would allow but 329 men to the guard of the city. Whereas in another part of the bill it was provided, that 550 men ſhould be paid at 10d. per night—if any men will watch at that price.—Sir, it is eaſily and clearly to be proved, that with the ſalaries of ſuperintendants, juſtices, clerks and watchmen, the propoſed Inſtitution would exceed the preſent by

upwards of 1000l. per annum; the candles which were to be carried in lanterns would alone coſt 930l. per annum; and thus inſtead of decreaſing the old tax, in will demand a new one. Much was ſaid of the cheapneſs of the old watch; but though that coſt only 7000l. per annum, yet it was not recollected that it was confined to the mere city, and that no part of the liberties were protected under it.

The expence will not then be leſſened, the aving will be made to anſwer the decreaſed revenue out of the wages of the poor labourer, and the miſerable watchman would have to freeze at 10d. per night in order to gratify factious clamourers.

Mr. *Grattan*—Mr. Speaker, I decline entering into the minutiæ of the bill at preſent; the proper time for that will be in the committee, till when I will wait to combat what the hon. gentleman has aſſerted, and I will pledge myſelf fully to refute him. The dominant idea in the hon. gentleman's calculations is, that the propoſed plan will be more expenſive than the exiſting eſtabliſhment; and in order to give colour to the aſſertion, he has ſtated the annual expence of the police at 15,400l. and he has particularly ſaid that this is the whole of the expence. Now in the latter part of the aſſertion the hon. gentleman has fallen into very conſiderable error; for I will pledge myſelf to ſhew, from papers on the table, that this is not the whole expence, and that 1900l. per ann. which is taken from the ordinary revenue for the purpoſe of paying the commiſſioners, is not included in this eſtimate—This ſum, which goes to ſupport the uſeleſs part of the inſtitution, which goes to ſow the ſeeds of miniſterial influence, added to the other eſtimate, will make the annual expence be little leſs than 18,000l. even laſt year; in former years it bordered on 20,000l. If then the propoſed plan were even as expenſive as the hon. gentleman has ſtated it, which it is not, yet it would be cheaper than the preſent ſyſtem.

At any rate, the very material error the hon. gentleman has fallen into by the omiſſion of ſo large a ſum as 1900l. ſhould teach the houſe to be doubtful of the accuracy of his ſtatement in other inſtances, and induce them rather to go into committee on the bill, than ſuffer an enormous eſtimate of expence to defeat the principle of the bill. Indeed I ſhould be greatly ſurpriſed, if, after what has been ſaid on this ſubject, miniſters could poſſibly oppoſe the committal. For my part, I have little doubt that by proper limitations and reſtrictions of ſalary which might be propoſed in the committee, the whole expence of 550 men on an average of the year round, might be confined to 11,000l. allowing one ſhilling per day to each private watchman. The other expences, including ſalaries to the ſuperintending magiſtrates, diviſional juſtices, &c. would not amount to 3000l. more; thus the whole would be but 14,000l. per annum, which is 4,000l. cheaper than the preſent odious and inſufficient eſtabliſhment.

The hon. gentleman has ſtated, that the ſaving of the propoſed plan was in the pay of the watchmen; the contrary is the truth; the difference between the bill and the preſent police law is this, that by the bill the expence is for the watchmen, not for the patronage; by the law the expence is incurred by the patronage, not by the watchmen. I will prove before the committee, if the bill ſhall be ſuffered to go before one, that the expence of the patronage equals all the other expences of the inſtitution put together.

As to the hon. gentleman's aſſertion, that the bill went to eſtabliſh a democracy in the city, I laugh moſt heartily at it. Does the hon. gentleman remember that the ſuperintending magiſtrates by this bill are choſen preciſely in the ſame way in which the lord mayor and ſheriffs of the city are choſen? Will the hon. gentleman ſay that the law under which thoſe magiſtrates are choſen eſtabliſhes a democracy in the metropolis? Certainly he will not. Much as democracy is now reprobated, and much as it is now ridiculed as it exiſted in France, yet our reſpect for corporations and corporate rights ſhould be preſerved: or, if the hon. gentleman diſlike them, his diſlike ſhould rather induce him to propoſe a repeal of the exiſting laws for electing lord mayor and ſheriffs of the preſent conſtitution of the city, than to oppoſe the bill. In framing this bill I thought it better to take the conſtitution of the city as I found it, than to reſort to new ideas on that ſubject; nor does the conſtitution of the city appear to me to be ſo faulty in this inſtance, as it does to the hon. gentleman. What! ſhould it be ſaid that a city is governed by a democracy, if the executive power has not the government of it? What is a corporation? What are corporate rights but limitations againſt the executive power? Whenever the crown interferes with a corporation, then a principle of the conſtitution is violated by the executive government. I would warn the hon. gentleman that democracy is more likely to be excited by the line of conduct he has been pointing out, than by any other,—namely, the interference of the crown with the rights of corporations. It is that which will rouſe up party in oppoſition to the miniſter, and will throw the ſtate into a kind of popular fever, which is equally dangerous to the liberty of the people and power of the crown. But the conduct of his majeſty's miniſters was the beſt refutation of the charge, for they were too ſagacious and too vigilant to have admitted the bill, and ſuffered its progreſs hitherto if there were any principle in it that favoured too ſtrongly of democracy.

I ſurely underſtood a right hon. gentleman to have declared on the firſt night of reading this bill, that the patronage of the police was inſignificant—and of courſe that it was intended to concede the ſyſtem to reform. I now, however, perceive that intention is altered.

Mr. *Marcus Beresford*—Mr. Speaker, my right hon. friend certainly declared the patronage of the police to be a matter of no moment. But he did not pledge himſelf to any principle like that which is now propoſed. The only point for diſcuſſion is, whether it would be more prudent for government to retain the controul of the police, or yield it to an elective principle. For my part, I muſt think the former principle

the more proper to abide by. 'Tis notorious to the public, that not a great many months have elapſed ſince the corporation of Dublin was at the mercy of a low and factious cabal of perſons, ſome of whom are now fled as incendiaries and outlaws; every one muſt know the perſons to whom I allude—perſons whoſe *ipſe dixit* was ſufficient to direct the whole conduct of the commons, and had prevailed againſt the intereſt and right of one of the moſt reſpectable magiſtrates in the city, the preſent lord mayor elect. —The preſent bill went to veſt in men of this ſtamp the power of appointing to the police, and ſedition backed by power, and ſupported by its own aſſurance and audacity, becomes doubly dangerous. No man can forget the national guards and other armed ruffians aſſuming the name of volunteers, who, a few months ſince patroled through our ſtreets day after day, threatening ſubverſion to the order and peace of their country, when not a ſingle magiſtrate was to be found, bold enough to come forward to preſerve the public peace, and check ſedition, but the police officers under the appointment of government.

With reſpect to the merits of the police eſtabliſhment, I may call on ſome hon. friends in this houſe to bear witneſs to the vigilance of even its loweſt officers, and to their perfect impartiality. My hon. friends experienced the honeſt attention of the police to the reformation of their morals, and thoſe attentions were not carried farther than was neceſſary. I hope then that my hon. friends will not go farther than is neceſſary in reforming the police.

I ſhall conclude by ſaying, I think the bill highly objectionable in taking the controul from the executive power, and will therefore be againſt the motion.

Dr. *Browne* (College)—Mr. Speaker, I ſhould think myſelf highly criminal in ſitting longer ſilent, ſeeing, in the light I do, the treachery and duplicity of gentlemen in adminiſtration. I was alarmed, in the beginning of the ſeſſion, by the ſtate of the country;—I yielded, in conſequence of that alarm, to the government more than was right, perhaps; I did ſo becauſe I hoped the government would get a wholeſome fright, and make great conceſſions to the country: they were frightened, and promiſed thoſe conceſſions. —In conſequenee, great and enormous ſums and charges upon the public were voted;—they have now got the money; they have recovered from their alarm, and want to retract all their promiſes: this is a firſt but an obvious ſymptom. A repeal of the police act was promiſed: its faults were admitted; amendment and correction were promiſed; the moment it comes to the point they retract:—ſuch, I now expect, will be their conduct in every inſtance; they had forgot all they have ſaid in the beginning of the ſeſſion about reform; they will, if they cannot in the ſame manner bury it in ſilence, whiſtle away every other article of their implied faith, and expreſſed covenants. I ſpeak for myſelf;—I cannot commend oppoſition for their ſilence of late, nor for their letting ſo much money be granted before they had ſecured, actually ſecured to the people, the boons promiſed to the public by government. I hope no more money will be granted, or that the preſent grants will be ſtopt in their progreſs, when in the ſhape of bills, until the adminiſtration are found more faithful to their engagements; or rather until all they have promiſed, with reſpect to penſions, reſponſibility, India trade, &c. &c. &c. ſhall have been actually done and executed. Sir, I abhorred the police ſyſtem from the beginning:—I have been an eye witneſs of inſtances of cruelty, oppreſſion, and negligence, in that body; I have walked the length of the town without meeting a ſingle police-man. It is eaſy to raiſe a cry, that the town is mighty well guarded; and faſhion and folly, which never think at all, re-echo it in the mouths of a number of ſilly boys, the dupes or the inſtruments of cunning men. So the town was well lighted for two years; it has been infamouſly lighted ever ſince; yet faſhion ſtill cried, that the town was brilliantly illuminated:—ſuch is the cry in favour of the police. I bow not to faſhion; I deny that the town is better guarded than in the time of the old watch. Never were outrages and robberies more frequent than ſince the police eſtabliſhment.—When was a gentleman known to be ſhot in the ſtreets before they exiſted?

The right hon. gentleman (Mr. Hobart) declared the patronage was no object; why then does he oppoſe the preſent bill? He did not deny the police wanted amendment; why then not go into the committee? Let them defend their conduct on any footing of conſiſtency or common ſenſe.

I decidedly reprobate the abominable and avowed idea, that corporations ought to be in the hands, and under the controul of government; it is the deteſted principle of the Stuarts, particularly Charles II. and James II. They endeavoured to get poſſeſſion of every corporation, by deſtroying their charters,—our preſent miniſters by undermining them. Such are the notorious and avowed attacks on liberty in the preſent time—attacks which even the Stuarts endeavoured, in ſome degree, to cover. I love the peace of the country, but if I ſaw the miniſters abuſing the terrors of the country, to their own arbitrary purpoſes, I would riſk every thing rather than let them proceed in this courſe of duplicity.

Right hon. Sir *John Blaquiere*—That the hon. and learned gentleman has taken a very unfortunate moment to arraign the puſillanimity and indignant conduct of the adminiſtration, when the very conteſt in which we are engaged, is for the preſervation of the juſt authority of the executive power, of which the learned gentleman and his friends were endeavouring to ſtrip them—I did not mean to have ſpoken a word on the ſubject, if I had not been rouſed by the unneceſſary warmth and unwarrantable expreſſions uſed by the learned gentleman and his hon. friend (Mr. Grattan). I never took any part in ſupport of the preſent eſtabliſhed ſyſtem, becauſe I thought it in many reſpects faulty and worthy of amendment; but not by ſuch a bill as the preſent, than which, one more prepoſterouſly miſchievous has never made its way into this houſe, and which

which, if adopted, I do in my conſcience believe, would lead to the general overthrow of the eſtabliſhed government of the kingdom. I am not better informed, Sir, than my neighbours of the preciſe diſtinctions and conſtitutions of the different governments of the world, but every body knows that the power of the ſword put into the hands of the people, or of magiſtrates elected by the people, formed one of the conſtituent parts, and made one of the leading features of a democratic government: the very thing is done, however well it might be intended, by this bill, which I conceive to be the moſt prepoſterous meaſure ever agitated in this aſſembly, and big with every danger to the ſtate. Sir, I am free to confeſs I do not approve of the mode in which the bill has been treated, the houſe ought to have rejected it at the ſecond reading, and not have ſuffered it to go to a committee, becauſe throwing it out in the preſent ſtage, bore ſome appearance of a deluſion, which I know was never mean—abandon the patronage is a general cry, and ſo my right hon. friend ſays he is ready to do—but is there no difference between a ſurrender of the patronage, and the placing it in hands from whence the moſt ſerious miſchiefs might ariſe?

The preſent eſtabliſhment is unpopular, hated, deſpiſed, ſays the hon. and learned gentleman. Hated by whom?—By the turbulent and ſeditious whom it coerces, and by all that band of diſcontented agitators, whom it has brought under the laſh of the law. Much credit and great praiſe is due to the worthy magiſtrate who is at the head of the police, for his uniform conduct in that arduous ſtation; and I muſt obſerve, that had the bill brought forward been leſs exceptionable than this, I ſhould think it my duty, at a time like the preſent, to oppoſe it, or the agitation of any meaſure which ſhould tend to ſet afloat any of the tried and eſtabliſhed ſecurities for the peace of the kingdom. I will not open a barrel of gunpowder while ſquibs are flying in the ſtreets.

Right hon. Mr. *Hobart*.—Mr. Speaker, as an uncandid line of conduct has been imputed to me on the preſent queſtion, becauſe ſome gentlemen have not agreed to the motion for the Speaker to leave the chair. The expreſſions of which the right hon. gentleman has taken notice of, aroſe in this way: until the ſecond reading of the bill it had never attracted my notice; I, upon that occaſion, ſtated that I was not to be conſidered as waving the right to debate the bill, by agreeing to its committal, and that a queſtion for the houſe would be, whether it was expedient to deprive the crown of the right of appointing the commiſſioners, or to transfer it to an electioneering ſyſtem? That I would be better prepared on a future day to diſcuſs the queſtion, and that if the houſe was agreed upon the principle, there would be little difference upon the detail, as I would repeat again and again, that the patronage of the police was worth nothing to government.

This was what I ſaid, and in this I was founded, for it is the moſt difficult thing in the world to get officers to act under the preſent police ſyſtem, as the emolument was ſo very unequal to the labour, that a man, who had any buſineſs of his own to mind, could not hold the place; this has happened in the inſtance of the preſent lord mayor, who, having much buſineſs of his own to attend to, could not find it worth while to keep the office.

As to the preſent bill, I find it in every reſpect objectionable; in particular, the frequent changing of officers, juſt as they begin to learn their duty.

I conclude, by entreating gentlemen to own that I have fairly ſtated what had fallen from me on the former night as to this bill. I am of opinion, that the calculations of an hon. gentleman, (Dr. Duigenan,) were generally juſt, notwithſtanding his omiſſion of the 1900l. paid towards the eſtabliſhment of the revenue, and I cannot help again ſaying, that the bill is, in my mind very objectionable in all its parts.

Mr. *Archdall*—Mr. Speaker, I ſhall not profeſs to ſpeak to the public, like a learned member (Dr. Browne) on the other ſide, but ſhall be content, whenever I am permitted, to ſpeak to parliament. The learned member has talked of the peace of the country; another learned member has talked about exaſperated ſedition; and a right hon. member about the reſponſibility bill—what the laſt has to do with a queſtion of police I know not; and I believe it will be as great myſtery to the people out of doors, as it is to gentlemen within. However, I wiſh, for the ſake of the people, that mention had been made (as formerly it uſed to be) of *fugacious* reſponſibility; becauſe, if they ſhould be ſo lucky as to find out the meaning of one hard word by another, perhaps they might find out two things more: Firſt, that none of the ſervants of the crown are running away; Secondly, there is nothing, as it appears, in or about Dublin, ſo *fugacious* as a frightened patriot, if ſuch men there be, who literally and actually are running away, and who ſeem to be crying out while they run; a bill to render them reſponſible to parliament, or to the pillory, would certainly be a bill proper enough to be mentioned.—As to the peace of the country—who were they that diſturbed it? or will it be tranquilized by relaxing the police? As to exaſperated ſedition, with whom is it to be found? Look at the three deſcriptions of men, who make up the maſs of what are called the people—church of England men—preſbyterians and Roman catholics: the church of England man is neither exaſperated nor ſeditious, for his is the eſtabliſhment; nor is the preſbyterian ſo, who ſhares all the advantages of the eſtabliſhment with him, and is not here, as in England, affronted and impeded by the church-man's teſt act; and ſurely the Roman catholic is not exaſperated or ſeditious, for he is now emancipated—declares he is now grateful; and hitherto, at leaſt, it might be ſaid of the Roman catholics, that the habits of their lives *have been* acquieſcence—their politics *have been* monarchy—and their religion *is* peace.

Where then is the ſedition which is ſo exaſperated? I will tell you, ſir, it is here in the capital—it is the capital which poiſons the peace of the country;—for here there is a fourth deſcrip-

tion of men, neither proteſtant or catholic, but that accurſed compoſition of character, which ſeems riſing in the world at preſent for its chaſtiſement, which is made up of Iriſh impetuoſity, French illumination, American cunning, and Engliſh obſtinacy; it is a union of all the bad humours of all the diſtempered countries, with which the deliberations of this houſe can have any concern, and is comprehended under the title of The United Iriſhmen. They ſeem the deſcendants of that ſect who came under their leader Cromwell to this country, where good things come later, and bad ones continue long; and here they have been rooted, and are flouriſhing in all rank luxuriance of vulgar proſelytiſm ever ſince, and here will—if they can—act over again the part their predeceſſors acted before. Men to whom a meeting-houſe or a maſs-houſe are juſt the ſame thing—for they deſpiſe all religion, and would deſtroy all government—but the religion they moſt deſpiſe is that which is called the Roman catholic, and the government to which they are moſt hoſtile is that where *gentlemen* obey a *king*. Theſe are the men who hate peace more than any thing in the world—except a papiſt, and who drink confuſion to all crowns with a pleaſure only to be equalled when they think of the downfal of the pope; theſe are the men, who, to complete all, have the impudence and ignorance to think themſelves united to Iriſhmen, to call the catholics their brethren, and to offer them the kiſs of peace with the chriſtianity of Judas. —in ſhort, theſe, and theſe only, are the men who diſturb your country, and execrate your police. As to the patronage of the police, let it be annihilated if you pleaſe—'tis a paltry conſideration, and government does not regard it—but while ſuch men exiſt, never let its power for a moment be diminiſhed.

At ten o'clock the houſe divided:

Ayes, for going into Mr. Grattan's bill,	30
Noes, - -	83
Majority,	53

(To be continued.)

POETRY.

Prologue to the Siege of Berwick. Written by the Author, and ſpoken by Mr. Harley.

WHILE fears and hopes alternate thoughts ſuggeſt,
And now diſturb, now ſoothe the author's breaſt;
While expectation breathes an awful pauſe;
Ere yet the ready hand the curtain draws;
Ere yet the action glows;—I came a ſpy,
To caſt around a reconnoit'ring eye!
Yet, then, as I this fearful pit explore,
Where authors ſometimes fall, to riſe no more;
Here, when the adventurer dares you to the field,
If his fond effort ſome ſmall merit yield,
I've ſeen your generous arm forbear the blow,
And raiſe to life and fame the grateful foe.

For you, the boiſt'rous inmates of the ſky,
Bold is the man who dares your pow'r defy;
With you, confuſion her loud compact forms,
You ride the clouds, and are yourſelves the ſtorms.
Yet have I ſeen you mitigate your rage,
And ſpare th' adventurer ſtruggling on the ſtage;
If in ſome ſcenes (the reſt tho' feebly done,)
Unerring nature own'd her genuine ſon;
Your glowing ſoul has graſp'd the author's cauſe,
And hurl'd around the thunder of applauſe.

For you, ye glitt'ring Amazonian train,
Whoſe arms are dreaded on the critic plain,
Tho' marſhal'd to the war by taſte ſevere,
Yet much indulgence follows in the rear;
And oft on beauty's cheek, I've lov'd to trace,
Soft—ſtealing down, the holy tears of grace.

Raiſed by the thoughts theſe ſoothing hopes create,
I'll bid the bard come forth to meet his fate;
The tyrant Terror, from his breaſt eraſe,
Ruſh on the ſcene, and combat for your praiſe.

Epilogue, ſpoken by Mrs. Bateman, at the Chevalier D'Eon's Benefit at Margate, in October laſt.

OUR heroine, who with wond'rous powers of art
Has play'd thro' motley life full many a part;
And who, with equal eaſe and praiſe alike,
Can write a folio, or can trail a pike;
Can as a deep and learn'd lawyer ſhine,
Or try the arduous diplomatic line;
Can, like Bellona, wage an actual war,
Or at a fencing-match diſporting ſpar;
Can a fine lady's airs and eaſe aſſume,
The admiration of a drawing-room;
Who, with a courage yet untaught to yield,
Has mow'd down legions in the tented field;
Has the fierce deſpot's vengeance dar'd to brave,
And mock'd alike the priſon and the grave;
And tho' a hoſt of Myrmidons attack,
Fearleſs diſdain'd the Baſtile and the Rack;
Yet now, alas! our matchleſs maid appears,
For the firſt time, a woman—by her tears;
Nay, ſhe e'en boaſts them as a tribute due
To that ſupport ſhe has received from you;
And, ſobbing, thus requeſts me to impart
The feelings of her charg'd and grateful heart:—
Ye bleſt inhabitants of Albion's iſle,
Long o'er your plains may temper'd freedom ſmile;
Long may your laws, the wonder of mankind,
With equal ties the peer and peaſant bind;
Long may that wealth you lib'rally beſtow,
Thro' varied channels to your coffers flow;
In every port your ſails be long unfurl'd,
And Britain brave the emporium of the world!
And, 'bove the reſt, ſweet inmate of the ſky,
O Peace! on downy pinions hither fly;
Whilſt, to each virtue and to reſt a foe,
Dire faction ſeeks her native ſhades below;
Let Britons in one mental chorus ſing,
'God ſave our country, and God ſave our king.'

The

The Fair. A Paſtoral Song.

MY moments how charming by night and by day,
While Laura partook of my ſports and my play;
But alas! ſhe is gone and has left me alone,
And the hills and the vallies re-echo my moan.
Return then O'Laura and ſooth all my woe,
For my heart follows after wherever you go.
Tho' at firſt my fond ſuit ſhe repuls'd with diſdain,
Yet I ceas'd not to ſue, for I ſu'd not in vain;
I endur'd all her frowns and I more wou'd endure,
Since no maid cou'd their anguiſh ſo inſtantly cure.
Oh! return then, my Laura, and ſooth all my woe,
For my heart follows after wherever you go.
When ſhe was in ſpirits and *Jockey* the ſong,
I wou'd liſten with rapture nor think the day long;
Or turn'd ſhe to *Catleen* the ſoul-melting ſtrain,
I came the long road, and I felt all the pain.
Oh! return then, my Laura and ſooth all my woe,
For my heart follows after wherever you go.
I came the long road, and I came it at night,
And wou'd face every danger to give her delight;
I tap'd at the window, and whiſper'd the fair,
I call'd upon Laura no *Laura* was there.
Oh! return then, my Laura, and ſooth all my woe,
For my heart follows after wherever you go.
How ardent my paſſion, alas! need I tell,
You know it long ſince, and you ſtill know it well;
Whole nights it depriv'd my ſweet maid of her reſt,
While I kneel'd at her feet, and implor'd to be bleſt.
Oh! return then, my Laura, and ſooth all my woe,
For my heart follows after wherever you go.
My Laura well knows with what ardour I ſtrove,
And diſturb'd her repoſe to incline her to love;
Till clamb'ring I claſp'd the dear maid in my arms,
And loſt all my woes in the heav'n of her charms.
Oh! return then, my Laura, and ſooth all my pain,
For ſuch bliſs as you gave I ſhall ne'er taſte again.
Ah! why, my dear Laura? ah whither away?
Did you love but like me, here ſtill you would ſtay;
Nor cruelly leave me alone to deplore,
And reflect upon joys I muſt think of no more.
Oh! return then, my Laura and ſooth all my woe,
For my heart follows after wherever you go.
Return then, nor joyleſs deſcend to the arms,
Of ſome clown who ne'er taſted the rapture of charms;
And when they are no more, as all charms muſt decline,
Yet ſtill ſhall they live in theſe numbers of mine,
Oh! return then, my Laura, and ſooth all my woe,
For my heart follows after wherever you go.
Nor think, my dear Laura, my paſſion can ceaſe,
It grows ſtronger each hour, and will ever increaſe,
I will gaze on thy charms when life's pulſe ſhall decline,
And thy graſp be the laſt my fond hand ſhall reſign.
Oh! return then, my Laura, and ſooth all my woe,
For my heart follows after wherever you go.

Ode on the late Murder of the Queen of France.

WHAT iron ſound appals the ear?
What groan of horror ſwells the ſoul with dread?—
Hark! from a priſon's deep'ning gloom
The ſullen note of death proceeds!—
By Gallia's ſacrilegious doom
A wretched, royal widow bleeds!—
See yon dark dungeon, humid with the tear
Of ſilent ſorrow, ſtretch'd on flinty bed:
Where midnight's waſted taper fading,
Scarce th' unhallow'd gloom pervading,
With dying flaſh illumes, then ſhuts the ſcene!—
And ſee the laſt ſepulchral morn,
On flagged pinions ſlowly borne,
Drags to diſgraceful death a mourning Queen!—
Sainted innocence, adieu!—
Heav'n expanding to thy view
Leads thee to thy murder'd Lord
Now expect thy great reward!—
Hark! I hear thy fun'ral bell,
Sainted innocence, farewell!—
And ſee!—the ſad proceſſion moves along
Slow thro' the curſes of the croud—
Slow thro' the ſavage, lawleſs throng,
Where barb'rous Frenchmen threaten loud—
With pale and motionleſs ſurprize
I view thine arms with bonds oppreſt,
I view thine hollow grief-worn eyes,
Thy grey locks waving down thy breaſt!—
The murd'rous inſtrument of death appears—
Almighty! where thy thunders now?—
Oh where the terrors of thy brow?—
Shall impious men their God deſpiſe?—
What tho' his juſtice dormant lies—
Soon ſhall his 'waken'd anger's flame
Avenge in fire his injur'd name;
Soon ſhall He bend rebellion's pride,
And ſoon ſhall red deſtruction's tide
With ſeas of blood repay MARIA's tears—
Too royal mourner, riſing to a crown
In heav'n thy ſuff'ring orphans, chain thee down
To earth attract thy ſympathetic mind.—
And ſhall that foe exulting ſee
Thy infants fall for LOUIS and for thee?—
Forbid it Heaven!—
In their dark cells they ſhrink from ruffian rage,
That ſhames the muſe, and blots the hiſtoric page!—
But ſee! the parting clouds divide!—
Attendant angels by her ſide
Bear her freed ſpirit to the pitying ſkies!—
Bleſt MARIA!—earthly joys
Seldom wait on man below.—
What are they but glitt'ring toys
Follow'd by ſeverer woe!—
Happineſs expect in heaven,
Only to the righteous given;
Soon thine offſpring ſhalt thou ſee
From rebellion's frenzy free;
Thy ſlaughter'd offſpring!—ſoon behold them,
To part no more, as glorioufly they riſe!—

FOREIGN

FOREIGN TRANSACTIONS.

From the London Gazette.

Whitehall, Nov. 14, 1793.

THE diſpatch, of which the following is an extract, was this morning received at the office of the right hon. Henry Dundas, his majeſty's principal ſecretary of ſtate, for the home department.

Toulon, Oct. 3.

SIR,

IN my diſpatch of the 24th of Sept. I had the honour to inform you, that the enemy had been more active than previous to that period; they occaſionally cannonaded our different poſts, and had approached bodies of men to various points, to attract our attention. On the 30th of Sept. at night, they entered upon a daring and deſperate project, that met with a moſt unaccountable ſucceſs, which fortunately was not of long duration.

The poſt of Faron being the point at which the enemy determined to make an attempt to render themſelves maſters of Toulon, they carried their deſign into execution on the night of the 30th of Sept. The piquet of ſixty men, being driven from the Pas de la Maſque about day break, retired to the redoubt of Faron, which they found abandoned by the Spaniſh garriſon that had been placed in it. The enemy ſome time after took poſſeſſion of the redoubt, and of the whole ſummit of this almoſt inacceſſible mountain. By the poſſeſſion of the redoubt of Faron their communication was open with la Valette, and with la Garde, where the head quarters of Gardane are eſtabliſhed; from both which places they received conſiderable reinforcements. The fort of Faron, which is below the redoubt, having made the ſignal of being preſſed by the enemy, and in want of immediate ſuccour, governor Elphinſtone, added capt. Toriano, with ninety-two men of the 30th regiment, to the garriſon at that poſt.

At about ſeven o'clock in the morning of the 1ſt of Oct. the report came to Toulon, that the enemy were in poſſeſſion of the whole ſummit of the mountain of Faron. The abſolute neceſſity of an immediate attack of this poſt being obvious, the moſt practicable means of regaining the ſummit of the mountain, in the face of an enemy, who were hourly receiving reinforcements, and who were prepared for their defence, became the only ſubject of diſcuſſion. Admiral Gravina, brigadier general Squierdo of the Spaniſh troops, brigadier general Prince de Pignatelli commanding the Neapolitan troops, lieut. col. Chevalier de Revel, governors Goodall, Elphinſtone, and myſelf, having aſſembled at the government-houſe, and having conſulted intelligent perſons acquainted with the poſſible acceſſes to the mountain on the ſide of Toulon, it was determined to make the attempt on the weſtern ſide. The troops of the garriſon having been aſſembled on the parade during the time of our deliberation, I detached capt. Beresford of the 69th regiment, with 50 men, to Fort Faron, to co-operate under the command of governor Elphinſtone, in caſe any opportunity ſhould offer of making a diverſion on the ſide of the redoubt of Faron, in favour of our main attack, if we ſhould be ſo fortunate as to reach the ſummit of the mountain, which is 1718 feet above the level of the ſea.

The Britiſh troops upon guard at the gate of the town having been relieved, I was enabled to collect 250 Britiſh rank and file, to which I added 140 chaſſeurs and 163 grenadiers of the Piedmonteſe troops, (the remainder being diſperſed in diſtant poſts. This corps compoſed the column under my command, deſtined to aſcend the face of the mountain from the fort of Grand St. Antoine. (I had alſo ordered 500 Neapolitan troops of the regiment de Bourgogne to join my column; but from the difference of language ſome miſtake occurred in the delivery of the orders, and thoſe troops did not join me.) The column of admiral Gravina, which took its route towards the Vallon de Valbourdin, to aſcend by that paſs, was compoſed of two companies of Piedmonteſe chaſſeurs, 183 Spaniſh rank and file, 400 Neapolitan grenadiers, and a detachment of 100 men of the regiment de Bourgogne: brigadier generals Squierdo and Pignatelli went with this column. The two columns marched from Toulon at eight o'clock. At the redoubt of Grand St. Antoine I formed the troops under my immediate command in alternate hundreds of Britiſh and Piedmonteſe, directing them to keep in ſmall platoons, as nearly in a line as poſſible during their aſcent, and to form to the firſt party that ſhould arrive at the ſummit. An advanced party of 200 of the enemy appeared at the top of the mountain, and gave their fire at a great diſtance, retiring immediately, and allowing the troops to gain the height with no other obſtacle than that which the rugged and almoſt perpendicular acclivity preſented; the labour and fatigue of the aſcent being conſiderably increaſed by the great heat of the day. The column of general Gravina gained the top of the mountain ſoon after us, without having met with any reſiſtance. Captain Moncrieffe, who led the right diviſion of my column, puſhed acroſs the mountain, and poſſeſſed himſelf of the Pas de la Maſque, which had been abandoned by the enemy.

The top of the mountain of Faron is interſected by a ſucceſſion of tranſverſal heights, of ſteep aſcent from the weſt, and riſing ſucceſſively to the eaſternmoſt extremity of the mountain, where the redoubt of Faron is placed. We found the enemy drawn up on the front of this laſt ridge. The rock to the north, on the right of the poſition taken by the enemy, ends in a precipice above the Vallon de Favieres; the ground which lay between the right of the enemy and the column under my command, is a low ridge, forming the narrow head of a deep valley, which deſcends to the ſouthward, widening itſelf by a gradual turn to the eaſtward, ſo as to form a ſteep ſide to the left flank of the enemy's poſition, and ending on the flat ſummit of an interior ridge of the mountain, directly above the town of Toulon.

The enemy were formed in a line on the front

of the eminence, and within muſket ſhot of our poſition. In front of the right of the enemy's principal line, and on the creſt of the ridge which forms the head of the valley, they had an advanced guard of about 50 men; in the rear of their right flank, which did not reach up to the precipice, a body of about 200 men were placed *en Echellon*; a conſiderable body was placed *en Potence*, behind the left of their line; and in front of their left flank was placed an advanced guard, ſimilar to that on the right; in the rear, half-way between the redoubt and the firſt line, a ſtrong column was placed in reſerve; and the parapet of the redoubt was lined with men. The poſt of the enemy commanded very conſiderably every part of the poſition which we were obliged to occupy. The left column, under my command, arrived firſt in preſence of the enemy. I placed the greateſt part of it, under cover of a riſing ground, behind the narrow creſt of the valley over which I was to paſs, when the attack ſhould be made. The column of gen. Gravina being ſoon after alſo in the preſence of the enemy, he formed his line on an height, which extended beyond the left flank of the enemy's poſition, and was ſeparated from the height on which I had taken poſt by a branch of the great valley, running to the weſtward, and forming a dip between the poſts occupied by our reſpective diviſions. I immediately ſent notice of our being in preſence of the enemy (by an officer who was obliged to make a conſiderable circuit) to governor Elphinſtone, who was at Fort Faron.

A briſk fire, begun by the advanced poſts of the enemy, took place at this time between them and general Gravina's line, and a fire alſo commenced on the ſide of Fort Faron by the corps under the command of colonel del Porto, againſt the Potence (or return line) of the enemy's poſition, which could not, however, at that time, produce its effect, and was ſoon after very judiciouſly diſcontinued. As I could plainly perceive from the poſt I occupied that no impreſſion could be made from a fire acroſs the deep part of the valley, and that there was a defect in the diſpoſition of the enemy's left, I went to the right to communicate my obſervations to general Gravina; and it was then agreed that the corps under the command of that general ſhould deſcend by its right, into the valley, and march, under cover of the aſcent on the left of the enemy, to attack them on that flank, which they had injudiciouſly placed upon the extreme ſummit of the hill, ſo as not to have the command of the whole deſcent, as they might have had by placing themſelves below the brow. It was agreed alſo, that the left column under my command, ſhould endeavour to attract the attention of the enemy during this movement, and that when general Gravina ſhould have attained a certain point, I ſhould move forward, and the general attack be made. On my return to the left (general Gravina having already began his movement) I produced my whole force to the view of the enemy. The operation anſwered our utmoſt wiſh. The enemy marched reinforcements to the right of their line, and appeared in expectation of an immediate attack from my column. During this period general Gravina proceeded down the valley, and came unperceived up the ſide of the hill occupied by the enemy; the line of march round this ſteep and rocky aſcent being explored, with infinite intrepidity and judgment, by ſerjeant Moreno of the Spaniſh marines, and three ſoldiers of his corps, to within piſtol ſhot of the enemy's line. The whole creſt of the mountain of Faron being of hard grey rock, without vegetation, and in ſome parts broken into ſharp and looſe pieces, which render marching very difficult, the march of general Gravina's column was neceſſarily ſlow. As ſoon as he had got to the point agreed upon, the Britiſh of my column, led by captain Moncrief of the 11th regiment, and preceded by Thomas Graham, Eſq; of Balgeroon, (a gentleman of independent fortune who was attracted to Toulon by the extraordinary event of its being in our poſſeſſion, to whoſe abilities on many occaſions here, and to whoſe diſtinguiſhed and exemplary gallantry on this occaſion the ſervice has been infinitely indebted) and the Piedmonteſe chaſſeurs, led by lieutenant colonel the Chevalier de Revel, advanced in two columns, ſupported by the Piedmonteſe grenadiers under colonel the count de Forax, the ridge being too narrow to admit of a line. A very heavy fire from the greateſt part of the enemy's line checked our progreſs for a ſhort period at ſomewhat leſs than half the way, between the ground from which we had advanced and the enemy's poſt. Here a continued fire was kept up between the enemy and the Britiſh and the Piedmonteſe troops, under every diſadvantage on our part of a moſt expoſed and confined ſituation. The column of general Gravina in the mean time advanced in excellent order, under cover of the hill; the two companies of Piedmonteſe chaſſeurs, with the Neapolitan grenadiers and Spaniſh troops, advancing with a regular progreſs, and well ſupported fire, towards the left of the enemy's line, whilſt the detachment from Fort Faron, under colonel Comte del Porto, recommenced their attack, which they made a real one, inſtead of a mere diverſion, as at firſt intended. At this inſtant the advanced part of general Gravina's column having nearly gained the brow of the hill, I perceived the left of the enemy's line begin to waver, and crowd together, and ordered the Britiſh and Piedmonteſe under my command, to ruſh forward, which they did with the utmoſt ſpirit and alacrity, under an heavy and galling fire of the enemy, which, however, was of very ſhort duration, for the whole line of the enemy, with their different corps of reſerve, (400 of their troops having abandoned the redoubt before the concluſion of the action) were thrown into confuſion, and the rout became general; ſeveral were killed in the purſuit, but a very conſiderable number indeed were deſtroyed by preſſing each other over the precipice in their flight; 75 of their dead were collected, without deſcending into the valley to which they fell from the precipice: an officer and 60 priſoners were taken; and, by accounts ſince received from deſerters, but one quarter of the original number have rejoined their forces.

The moſt moderate calculation upon the accounts

counts of the priſoners and deſerters, ſtates their numbers to have been from 1800 to 2000 men, all troops of the line, and the flower of La Bar's Army. Our loſs has been inconſiderable, compared with the difficulty and hazard of the enterprize: I have to regret the loſs of lieutenant the Chevalier Fabar, of the Piedmonteſe chaſſeurs, a gallant, active, and intelligent young officer, who was killed at the commencement of the firſt attack made by my column. The whole army heard with regret that general Gravina, in the courſe of his able and ſpirited exertions at the head of the Neapolitan grenadiers, received a wound in the leg, which obliged him to retire from the field; I am happy, however, to add, that the wound is not likely to be attended with any ſerious conſequences: his place was ably ſupplied by the courage and conduct of brigadier general Chevalier Squierdo and Prince Pignatelli. I incloſe a liſt of the killed and wounded of the different nations; the chief loſs has fallen upon the column under my command from the very expoſed ſituation in which the attack was neceſſarily made, and where the Britiſh and Piedmonteſe troops juſtified the mutual confidence which each ſeemed to repoſe in the ſteady ſupport of the other. Indeed, Sir, I ſhould do injuſtice were I to particularize any corps or any nation, where all were ſo equally meritorious, not only in the intrepid firmneſs with which the whole of this brave body of men encountered the dangers of a difficult and almoſt deſperate attempt, but for the patient fortitude, alſo, with which they bore hunger, thirſt and fatigue, the troops having received only a ſmall portion of bread at the time they marched from out of town, and being (from the want of neceſſary ſupplies at Toulon) without cantoens, no officer or ſoldier had a drop of water to refreſh him during the ſpace of twelve hours, in a laborious march up precipices ſuppoſed inacceſſible, and over rugged rocks, expoſed to the heat of a burning ſun, reflected ſtrongly by the nature of the ground. I can only ſay, that the mutual eſteem and applauſe, which the troops of the different nations ſo ſtrongly manifeſt towards each other, is the moſt honourable panegyric that can be beſtowed upon them, I am, &c.

MULGRAVE,
Acting Brigadier General.

I encloſe a copy of the account I received from governor Elphinſtone of the attack made to the eaſtward from Fort Faron.

October 6.

Laſt night a reinforcement of 355 Piedmonteſe troops arrived from Sardinia. The ſecond diviſion of Neapolitan troops, conſiſting of 2000 men, is arrived in the harbour. MULGRAVE,
Acting Brigadier General.

La Malgue, Oct. 4, 1793.

MY LORD,

IN conformity to the plan fixed on for our joint operations, I went up to Fort Faron, and by ſhewing the head of different columns of the troops, kept the enemy conſtantly jealous of an immediate attack on the right, and kept up a well directed fire from three twelve pounders on the redoubt; but it was not only my own opinion but that of all the officers commanding corps, that a direct attack in a work ſo ſituated and full of men was impracticable; I therefore ordered four parties, of ſixty men each, to be ready to climb up the hill the moment general Gravina and your lordſhip ſhould advance on the top of the mountain, and a column of two hundred to follow and ſupport them, without firing until they ſhould arrive at the ſummit, and a party to turn the hill lower down on the right, to cut off or impede the retreat, and all the guns of the fort to fire about fifty yards in front of the troops, and to ſtop the moment I ſhould make a ſignal. This plan was admirably executed, and, I hope, produced the beſt effect; Conde del Pereſta, colonel of the regiment of Majorca, diſtinguiſhed himſelf much in conducting the attack. Captains Torriano of the 30th, and Beresford of the 69th, had infinite merit for the intrepid manner they led their men up an almoſt inacceſſible mountain, under a ſevere fire. The commandant of the Neapolitan troops, and Major Heuſtein of the regiment of royal Louis, were not leſs diſtinguiſhed on this occaſion, and the whole behaved with exemplary firmneſs. Lieutenant Alexander of the navy, and captain Dexter of the marines performed moſt material ſervices by the well directed fire from the guns on the enemy's troops and works.

I have the honour to be, &c.
G. K. ELPHINSTONE.

Whitehall, Nov. 15. By letters from vice admiral lord Hood, and brigadier general lord Mulgrave, to Mr. ſecretary Dundas, dated Toulon, the 24th and 27th ult. brought by captain Cooke, of the royal navy, it appears that lieut. gen. O'Hara, appointed by his majeſty governor of that garriſon and its dependencies, had arrived on the laſt mentioned day from Gibraltar. It alſo appears, that the firſt battalion of the royals, the 18th regiment, and a battalion of the royal artillery, had arrived at Toulon with gen. O'Hara; and that no event of conſequence had occurred. That the enemy continued to work at ſome diſtance from Toulon, but that they had not opened any new batteries, except a ſmall one of two eight pounders, and a mortar above fort Pomet; which, it was expected, would be ſilenced by ſome heavy guns which were to be brought againſt it.

That intelligence had been received of the capture of Lyons, from which it was expected that the enemy would receive conſiderable reinforcements.

Return of the Killed, Wounded, and Miſſing, on the Mountain of Faron, in the Attack the 1ſt of Oct. 1793.

Britiſh. Total. 1 ſerjeant, 3 rank and file, killed; 1 captain, 1 ſubaltern, 24 rank and file, wounded; 3 rank and file miſſing.

Piedmonteſe. Total 1 ſubaltern, 4 rank and file, killed; 1 major, 2 captains, 2 lieutenants, 28 rank and file, wounded.

Spaniſh Infantry. Total. 1 general officer, ſubalterns, 2 rank and file, wounded.

Neapolitan Grenadiers. 1 rank and file killed; 1 Subaltern, 5 rank and file, wounded.

Total. 1 ſubaltern, 1 ſerjeant, 8 rank and file, killed; 1 general officer, 1 field officer, 3 captains, 5 ſubalterns, 2 ſerjeants, 59 rank and file, wounded; 3 rank and file miſſing.

NAME of OFFICER KILLED.

Chevalier Fabar, lieutenant of chaſſeurs.

NAMES of OFFICERS WOUNDED.

Spaniſh. General Gravina; Don Carlos O'Donnel, aid de camp to brigadier general Squierdo.

Neapolitan. Second lieutenant Delbeſzo.

Piedmonteſe. Major commanding chaſſeurs, chevalier St. Etienne; captains chevalier Grongoca and de Torniello; lieutenants chevalier De Blanc and chevalier Chenitti.

Britiſh. Captain O'Dogherty, of the 69th reg.; lieutenant Carter, of marines.

MULGRAVE,
Act. Brig. Gen.

Whitehall, Dec. 3. A letter, of which the following is an extract, was yeſterday received from ſir James Murray, adjutant general of the forces under the command of his royal highneſs the duke of York, dated Tournay, Nov. 29th, 1793, by the right hon. Henry Dundas, his majeſty's principal ſecretary of ſtate for the home department:

The army remained in a ſtate of tranquility until yeſterday about two o'clock in the afternoon; when the enemy attacked Nechin and Leers, two advanced poſts, occupied each by about 100 men. They advanced in conſiderable force, particularly againſt Nechin, and made their attack with great rapidity. The detachment poſted there, which was a picquet from the grenadier battalion of the troops of Heſſe Darmſtadt, and half a company of the Imperial free corps of O'Donnel, defended the poſt for ſome time with great gallantry, but being obliged to yield to the ſuperiority of number, they retreated towards Bailleul, whilſt the detachment which occupied Leers, to avoid being ſurrounded, fell back to Eſtainbourg. Major general During, however, who had repaired upon the firſt alarm to the point of attack, having brought the light infantry battalion of Heſſe Darmſtadt from Eſtainbourg and Peck, and a party of the Hanoverian cavalry, under the command of colonel Linſirgen, having advanced from Templeuve, the enemy were driven back in their turn, and the poſts are re-occupied.

The Darmſtadt troops had two men killed;—captain Von Shonberg and ſeven men wounded; captain Von Backer, who was likewiſe wounded, and four men taken. The corps of O'Donnel had ſix men wounded and two taken. The Hanoverian cavalry, one man wounded. The loſs of the enemy was greater; ſeveral were found dead about the village of Nechin, and ſeven or eight taken.

Whitehall, Dec. 9. The diſpatches, of which the following are copies, extracts, and tranſlations, were received this day by the right hon. Henry Dundas, one of his majeſty's principal ſecretaries of ſtate.

Copy of a Letter from Major General William on, dated Jamaica, Oct. 8, 1793.

SIR,

I had the honour to inform you, in my letter of the 8th of Sept. that the next day the 13th reg. the two flank companies of the 49th, and a detachment of artillery, were to ſail to take poſſeſſion of Jeremie, the propoſitions or capitulation having been accepted.

Commodore Ford, in whoſe praiſe I cannot ſay too much, ſailed with the expedition. The greateſt part of the troops were embarked on board his majeſty's ſhips. Tranſports were neceſſary for the proviſions and ſtores.

The whole arrived at Jeremie the 19th in the evening; and a deputation was ſent from the council, requeſting the Engliſh colours, that they might be immediately hoiſted; but it was judged beſt to land early the next morning, when the whole diſembarked, and the colours were hoiſted at both forts, with two ſalutes of 21 guns, and anſwered by the commodore and his ſquadron.

The troops were received with the loudeſt acclamations from all ranks.

I mentioned in my letter that a monſieur Carles, of the etat major of the Mole, was on board of the Commodore.

The commodore only remained a few hours at Jeremie after the troops were landed, and ſailed for the Mole, where he arrived the 22d, and ſent M. Carles on ſhore. The next day, at ſeven in the morning, a deputation of twenty perſons came on board the commodore, who was cruizing off the entrance of the Mole, to inform him that they wiſhed to accept of the ſame capitulation as Jeremie, and begged the commodore to grant it them, which was accordingly done, and the Europa ſailed up the harbour. When the fort at Preſque Iſle ſaw the ſhip under weigh, they fired three guns as a ſignal, and hoiſted the Engliſh colours, the ſame at Fort Orleans; and when the Europa came to anchor, ſhe was ſaluted with 21 guns from all the forts and all the veſſels in the harbour, which was anſwered by the commodore. Fifty marines were landed, under capt. Robertſon, who took the command of the garriſon. The commodore ſent a faſt ſailing ſchooner to Jeremie for ſome troops;—the grenadier company of the 13th reg. was immediately embarked, and arrived at the Mole the 28th.

It being a place of ſuch importance, and literally the key of St. Domingo, I judged it neceſſary to ſtrengthen the garriſon; accordingly, lieutenant colonel Danſey, with five companies of the 49th reg. ſailed the 7th on board two of the frigates; and I ſhall order the remaining three companies to hold themſelves in readineſs for embarkation on board of another frigate.

The packet not ſailing till the 21ſt, and two ſhips ſailing the 10th, one for London, and the other for Liverpool, I have the honour to ſend you a ſhort ſketch of our operations, and ſhall be more explicit by the packet.

I have the honour to be, &c.

ADAM WILLIAMSON.

Right Hon. Henry Dundas,
&c. &c. &c.

Terms

Terms of Capitulation propoſed by the Inhabitants of La Grande Anſe, (including the Quarter of Jeremie) repreſented by Monſ. de Charmilly, poſſeſſed of full Powers by a Commiſſion from the Council of Public Safety of the aforeſaid Place, dated the 18th of Auguſt, 1793, and preſented to his Excellency Major General Williamſon, his Majeſty's Lieutenant Governor of Jamaica, for his Acceptance.

Article I. That the proprietors of St. Domingo, deprived of all recourſe to their lawful ſovereign, to deliver them from the tyranny under which they now groan, implore the protection of his Britannic majeſty, and take the oath of fidelity and allegiance to him; and ſupplicate him to take their colony under his protection, and to treat them as good and faithful ſubjects till a general peace; at which period they ſhall be finally ſubjected to the terms then agreed upon between his Britannic majeſty, the government of France, and the allied powers, with reſpect to the ſovereignty of St. Domingo.

Anſwer. Granted.

Article II. That, till order and tranquility are reſtored at St. Domingo, the governor appointed by his Britannic majeſty ſhall have full power to regulate and direct whatever meaſures of ſafety and police he ſhall judge proper.

Anſwer. Granted.

Article III. That no one ſhall be moleſted on account of any interior diſturbances, except thoſe who are legally accuſed, in ſome court of juſtice, of having committed murder, or of having inſtigated others to commit thoſe crimes.

Anſwer. Granted.

Article IV. That the Mulottoes ſhall have all the privileges enjoyed by that claſs of inhabitants in the Britiſh iſlands.

Anſwer. Granted.

Article V. That if, at the concluſion of the war, the colony remains under the ſovereignty of his Britannic majeſty, and order is eſtabliſhed therein; in ſuch caſe, the laws reſpecting property and all civil rights, which were in force in the ſaid colony before the revolution in France, ſhall be preſerved: nevertheleſs, until a colonial aſſembly can be formed, his Britannic majeſty ſhall have the right of determining proviſionally upon any meaſures which the general good and the tranquility of the colony may require; but that no aſſembly ſhall be called till order is eſtabliſhed in every part of the colony; and, till that period, his Britannic majeſty's governor ſhall be aſſiſted in all the details of adminiſtration and police by a committee of ſix perſons, which he ſhall have the power of chooſing from among the proprietors of the three provinces of which the colony conſiſts.

Anſwer. Granted.

Article VI. That, in conſequence of the devaſtations which have taken place in the colony by inſurrections, fire, and pillage, the governor appointed by his Britannic majeſty, on taking poſſeſſion of the colony, to ſatisfy the demand of the inhabitants in this reſpect, ſhall be authorized to grant, for the payment of debts, a ſuſpenſion of ten years, which ſhall be computed from the date of the ſurrender; and ſuſpenſion of all intereſt upon the ſame ſhall begin from the period of the 1ſt of Auguſt, 1791, and terminate at the expiration of the ten years above mentioned, granted for the payment of debts; but all ſums due to minors by their guardians, or to abſent planters by thoſe who have the management of their property, or from one planter to another for the transfer of property, are not to be included in the above ſuſpenſion.

Anſwer. Granted.

Article VII. That the duties of importation and exportation upon all European commodities ſhall be the ſame as in the Engliſh colonies.

Anſwer. Granted. In conſequence the Tariff ſhall be made public and affixed, that every one may be made acquainted therewith.

Article VIII. That the manufacturers of white ſugars ſhall preſerve the right of exporting their clayed ſugars, ſubject to ſuch regulations as it may be neceſſary to make with reſpect to them.

Anſwer. Granted. In conſequence the duties upon white ſugars ſhall be the ſame as were taken in the colony of St. Domingo in 1789.

Article IX. That the catholic religion ſhall be preſerved and maintained, but that no other mode of evangelic worſhip ſhall be excluded.

Anſwer. Granted. On condition that ſuch prieſts as have taken the oath preſcribed by the perſons exerciſing the powers of government in France ſhall be ſent away, and replaced by others.

Article X. The local taxes deſtined to acquit the expences of garriſons, and of the adminiſtration of the colony, ſhall be aſſeſſed in the ſame manner as in 1789, except the alleviations and remittances which ſhall be granted to the inhabitants whoſe property has ſuffered by fire, till their poſſeſſions are repaired.—An account ſhall be kept by the colony of all the ſums advanced on the part of Great Britain for ſupplying the deficiency of the ſaid taxes; which deficiency, as well as the public expences of the colony, (except thoſe of his majeſty's naval forces deſtined for its protection) ſhall always be defrayed by the ſaid colony.

Anſwer. Granted.

Article XI. His Britannic majeſty's governor of St. Domingo ſhall apply to the Spaniſh government, to obtain reſtitution of the negroes and cattle ſold upon the Spaniſh territory by the revolted ſlaves.

Anſwer. Granted.

Article XII. The importation, in American bottoms of proviſions, cattle, grain and wood of every kind, from the united ſtates of America, ſhall be allowed at St. Domingo.

Anſwer. Granted. On condition that the American ſhips, which ſhall be employed in this trade, ſhall have only one deck; and this importation ſhall be allowed only as long as it ſhall appear neceſſary for the re-eſtabliſhment or ſubſiſtence of the colony, or until meaſures have been taken for putting it in this reſpect upon the ſame footing as other Engliſh colonies; and an exact account ſhall be kept of the ſaid veſſels, with the deſcription of their cargoes, and ſhall be tranſmitted every three months to the right hon. the lords commiſſioners of his majeſty's treaſury,

as well as to one of the principal ſecretaries of ſtate; and on no account whatſoever ſhall any of the ſaid veſſels be allowed to take in return any production of the colony, except molaſſes and rum.

Article XIII. No part of the aforeſaid conditions ſhall be conſidered as a reſtriction to the power of the parliament of Great Britain to regulate and determine the political government of the colony.

Anſwer. Granted.

The Addreſs from the Members of the Council of Public Safety at Jeremie to his Majeſty.

SIRE,

Permit your knew ſubjects to offer their firſt homage to your Majeſty, and to pay to you the tribute of gratitude due to your kindneſs to us.

Fame had long informed us of your majeſty's many excellent virtues, by which your majeſty has been guided in the generous part you have taken reſpecting the misfortunes of France, and of the iſland of St. Domingo.

We were informed by Monſ. de Charmilly, one of our countrymen, who came to this part of the world with orders from your majeſty's miniſters, of the deep concern your majeſty had felt at our misfortunes, from which we have been delivered by the goodneſs of your majeſty, to whom we owe our preſent happineſs.

Governor Williamſon, commodore Ford, and colonel Whitelocke, animated by the ſame ſentiments as your majeſty, have already made us ſenſible of the great advantage of belonging to your majeſty.

We humbly ſupplicate your majeſty to be perſuaded that our gratitude will be equal to the kindneſs we have experienced, and that your knew ſubjects will emulate thoſe who have long lived under your laws in obedience, ſubmiſſion, and reſpect.

We are,
SIRE,
Your majeſty's very humble,
and very faithful ſubjects,
The members of the council of ſafety.
(Signed)
LACOMBE, Preſident.

CHAPEAU, MATHIEU, DORIGNIER, TATTEGRAIN, FAVERANGE, CATTEGRAIS, P. TROZE MAGNAN, ſecretary.

Extract of a letter from lieutenant colonel William Danſey to major general Williamſon, dated Cape Nicola Mole, Oct. 18, 1793.

In conſequence of the commiſſion you honoured me with, I took the command of this town and garriſon on the 12th inſtant. I found every thing properly arranged by major Robertſon, and I had then nothing to do but confirm his orders and regulations.

I have ſince been menaced with an attack by M. Santhonax, who is come into the neighbourhood, and continues his threats. No exertions of mine ſhall be wanting on that head.

You have already heard from commodore Ford, the ſituation and importance of this poſt, which nothing can more manifeſt than his remaining here to protect us.

Letters from commodore Ford, commander in chief of his Majeſty's ſhips and veſſels at Jamaica, to Mr. Stephens, of which the following are extracts, together with copies of papers therein referred to.

Europa, Mole of St. Nicholas, September 26, 1793.

In my letter of the 8th inſtant, I informed their lordſhips that I was proceeding to Jeremie with a detachment of troops commanded by lieutenant colonel Whitelocke of the 13th regiment, to take a poſt at that place in the name of his Britannic Majeſty, agreeable to a capitulation ſigned by general Williamſon and Monſ. Charmilly; and I have the ſatisfaction to add, that the ſquadron arrived there on the evening of the 19th, and that the troops landed the ſubſequent morning, and were received by the inhabitants with every demonſtration of joy and fidelity, and the Britiſh colours hoiſted under a royal ſalute, with the uſual ceremonies on ſuch occaſions.

No time was loſt in landing the artillery and ſtores, and as the weather was ſuſpicious, the anchorage bad, and a heavy ſea ſetting in, I judged it beſt to quit the bay in the evening, there being no danger to be apprehended from the naval force of the enemy; and in order to give colonel Whitelocke an opportunity to ſecure himſelf as ſoon as poſſible, I directed captain Rowley, of his Majeſty's ſhip Penelope, to take the Iphigenia, Hermione, and Spitfire ſchooner, under his command, and proceed to Bay des Flamands, near St. Louis, on the ſouth ſide of the iſland, and endeavour, by way of a diverſion, to take or deſtroy ſome merchant ſhips that were to remain there during the hurricane months, and I proceeded myſelf, with the Europa, Goelan brig, and Flying Fiſh ſchooner, towards the Mole, with major Carles, a French officer belonging to the town of the Mole of Cape St. Nicholas, who had been captured and carried into Naſſau by a Providence privateer, and afterwards ſent by lord Dunmore to Jamaica, where he arrived the day before the ſquadron ſailed, with letters to the governor and myſelf; upon examination of the major, it appeared that the garriſon and inhabitants would ſurrender themſelves to the arms of Great Britain, provided a certain number of troops could be ſent to ſupport them; and it was agreed that I ſhould carry him up in the Europa to Jeremie, and when the troops were landed, to ſend him in a flag of truce to the Mole to found their diſpoſitions, and then for him to return to Jamaica and fix on the plan.

But as I found at Jeremie that a ſpeedy attack on the Mole was meditated by the civil commiſſioners, I thought it would be moſt conducive to his Majeſty's ſervice to proceed there myſelf, in order to give all poſſible countenance to the miſſion; and, in conſequence, I ſent major Carles, on the evening of the 21ſt, on board the Flying Fiſh ſchooner, to be landed in the night at a certain ſpot, and directed the Goelan to keep between the Flying Fiſh and Europa, to give him ſupport if neceſſary.

Soon after day light, a ſignal that an enemy

was

was in ſight, was diſcovered on board the Flying Fiſh, and, upon the Europa opening the ſouth point of the Mole, ſeveral armed veſſels were ſeen in chace of her, but which returned to the town immediately, by which circumſtance lieutenant Prevoſt was enabled to join me, and from whom I was informed that the major, with three other French gentlemen, a midſhipman, and a boat's crew, had been taken in landing by an armed ſchooner, and carried into town, from which I drew a concluſion not very favourable to our views, and the day paſſed in ſilent apprehenſion for the major's ſafety;—but, about five P. M. a gun was fired from Preſqu'iſe, and with joy I diſcovered a private ſignal, which I had previouſly concerted with the French officer; on which I approached the battery as near as poſſible, under the neceſſary precautions; and about nine o'clock, a boat came off with ſeveral officers belonging to Dillon's regiment with profeſſions of friendſhip and fidelity to the king of Great Britain; at the ſame time aſſuring me that, unleſs they received immediate ſupport, all would be loſt; that the blacks and muſattoes at Jean Rabel, amounting to eight or ten thouſand, were expected every hour to attack them; that the inhabitants, from ſevere duty and extreme miſery, were divided and relaxed into deſpondency, and in contemplation to fly to America, and that their goods were embarked in the veſſels in the port for that purpoſe; that the troops of the line (through the intrigues of the civil commiſſaries) manifeſted ſtrong ſymptoms to a general mutiny, and that they had ſent fifty-five mutineers of Dillon's regiment to Charleſtown the day before.

From theſe circumſtances I evidently ſaw that no time was to be loſt, and I determined, from that moment, to try what could be done with the force of the ſquadron; to which end I ſent the officers on ſhore to get the capitulation ſigned (it being exactly the ſame as that of Jeremie, with the addition of the laſt article reſpecting the officers and troops of the garriſon) with which they returned ſoon after day-light in the morning; and having publicly accepted it on the quarter deck, with Vive le Roi d'Angleterre, and three cheers on each ſide, I proceeded to the anchorage without heſitation, hoiſted the Britiſh flag on ſeveral batteries, and took poſſeſſion of the town and its dependancies (the pariſh of Bombarde and platform included) in the name of his Britannic Majeſty, with the marines of the Europa, commanded by captain Robinſon, an officer of diſtinguiſhed merit and abilities in his profeſſion, and whom I have directed to act as brevet-major for the preſent, in order to give him ſuperior rank to the late commandant, till general Williamſon can make the neceſſary arrangements;—holding 200 ſeamen in readineſs to land, if neceſſary, at a moment's warning, and I have the ſatisfaction of informing their lordſhips, that we are in full poſſeſſion of the fineſt batteries incredibly ſtrong.

An account of the ordnance, ammunition, and military ſtores in the magazine, you will receive herewith.

I cannot conclude my letter without expreſſing my approbation of the firm and regular conduct of the officers, ſeamen, and marines of the ſquadron under my command, particularly captains Gregory and Wolley, whoſe zeal and attention have been unuſually conſpicuous on this occaſion: and I ſhould be wanting in juſtice to the officers and troops of the garriſon if I did not ſtate their merit in having ſo long reſiſted the dangerous principles of the civil commiſſaries, and maintained with firmneſs and energy, thoſe of a monarchical government, which no perſuaſion could ſhake, or intrigue confound.

I am, &c.

JOHN FORD.

ARTICLE XIV.

Being the laſt of the capitulation, referred to in the preceding letter.

The ſtaff, the detachment of the corps of the royal artillery, and the ſecond battalion of Dillon, compoſing the garriſon of Cape Nicholas Mole, accept the above conditions, requeſt to continue upon their eſtabliſhments, and to be taken into the pay of Great Britain; and if, at the general peace, the colony of St. Domingo ſhall remain in the poſſeſſion of his Britannic Majeſty, and that the abovementioned French officers cannot, by the laws of England, continue in his ſervice, they ſhall in ſuch caſe be entitled to half pay for life.

We the commanders and ſtaff officers of Cape Nicholas Mole, commanders, officers, and ſoldiers of the ſecond battalion of Dillon, officers, and ſoldiers of the corps of royal artillery, inhabitants and proprietors of the town of Mole, accept, as far as we are individually concerned, and for all other inhabitants of the ſame, the fourteen articles of the above capitulation, promiſing faithfully to adhere to every part of them.

Done at Cape Nicholas Mole, the 22d of Sept. 1793.

Signed by the ſtaff officers, the officers of the royal artillery and thoſe of Dillon, and ſeveral inhabitants of Cape Nicholas Mole, and accepted by commodore Ford.

Europa, Mole of Cape St. Nicholas, October 27, 1793.

In addition to my letter of the 26th ult. you will be pleaſed to inform their lordſhips, that the Flying Fiſh ſchooner, which I ſent to colonel Whitelocke at Jeremie with a requiſition for a ſmall force for the preſent, returned on the 28th ult. with the grenadier company of the 13th regiment, and his majeſty's ſhips Penelope and Iphigenia arrived on the 11th and 12th inſtant from Jamaica with five companies of the 46th regiment commanded by lieutenant Danſey, whom governor Williamſon has appointed commandant of this diſtrict. On the arrival of theſe ſhips I was informed of the ſucceſs of the frigates which I had ordered to make a diverſion at Flamand's Bay near St. Louis, and have incloſed an account of the captures they made, though their merchant ſhips, to a conſiderable amount, had eſcaped to Aux Cayes, upon their receiving intelligence of the Britiſh troops being landed at Jeremie.

You will alſo acquaint their lordſhips, that I ſeized, upon my arrival here, a large ſchooner

in

in the ſervice of the republic, commanded by Monſ. Anquetin, formerly a lieutenant of the Jupiter; and, as ſhe is a very fine veſſel, mounting ten ſix and four pounders, I have taken her into his majeſty's ſervice.

The ſchooner was, at that time, called the National Convention, but formerly the Marie Antoinette, which laſt name I have thought proper to continue, and I have given the command of her to lieutenant Perkins, an officer of zeal, vigilance and activity.

I have alſo to acquaint your lordſhips that we have hitherto remained in ſecurity; but the civil commiſſaries, upon their receiving accounts that the mole was in our poſſeſſion, had prepared an expedition to attack it, and had actually proceeded as far as Port au Paix, with the Hyena and ſeveral other armed veſſels and ſmall craft, with all the troops that could be collected, amounting to 5000 or upwards; but the frigates arriving very opportunely from Jamaica, I was enabled to block them up in that port, where they ſtill remain; and, as M. Santhonax has in conſequence gone by land to Port au Prince, I am in great hopes that, by this means, the expedition will be entirely fruſtrated.

I am, &c.

JOHN FORD.

An Account of Repriſals made by his Majeſty's Ships at L'Iſlet on the 23d, and at Flamands Bay on the 29th of Sept. 1793.

AT L'ISLET.

Ship Ceres, 300 tons, laden with ſugar, coffee, cotton and cocoa.

A Spaniſh brig, 180 tons, laden with Malaga wines, Spaniſh brandy, and raiſins.

A ſloop, 80 tons, laden with fuſtick.

A ſchooner, 80 tons, laden with ſugar, coffee and cotton.

AT FLAMANDS BAY.

Ship L'Eole, 800 tons, laden with ſugar, cotton, indigo, caſh about 3000l. currency—only half laden.

Ship Patriot, 350 tons, laden with ſugar, coffee, cotton and indigo.

Brig Le Julian, 220 tons, nearly the ſame cargo.

Sloop Mary, laden with ſugar, cotton and molaſſes—under American colours.

Schooner Juan Briton, 80 tons, laden with cotton, &c.

Schooner Egalité, 50 tons, in ballaſt.

Armed ſchooner Dauphin, 40 tons, ditto,

Extract of a Letter from Colonel Sir James Murray, Adjutant General to the Forces under the Command of his Royal Highneſs the Duke of York, to Mr. Secretary Dundas.

Dated Tourney, Dec. 3d, 1793.

The enemy made an attack the 30th of laſt month upon general Walmoden's advanced poſts upon the Lys. They paſſed that river about one o'clock in the afternoon, at Comines and Bouſbecke, where they had conſtructed bridges; that at Bouſbecke under the protection of four pieces of cannon.

At the latter place they had paſſed over with 200 men, when major Linſingen, with 14 men of the 9th regiment of Hanoverian light cavalry, and the firſt battalion of grenadiers of the ſame nation, with which he had advanced upon the firſt alarm, attacked them without heſitation, though he was expoſed to a ſever fire of grape-ſhot from the oppoſite ſide of the river. The enemy's detachment was entirely defeated and deſtroyed, 5 officers and 48 men being taken, and the reſt killed.

The conduct and bravery of major Linſingen, and the behaviour of the troops under his command, are ſpoken of by general Walmoden in terms of the higheſt commendation. The Hanoverians had 2 officers (lieutenants Ally and Martin) wounded, 4 men killed, and 8 wounded.

That body of the enemy which paſſed the Lys at Comines, drove back the poſts of Ten Briel and Sandtforde, which were occupied by a company and a half of the Imperial free corps of Grun Laudohn.—A party of about two or three hundred men penetrated between this and the other poſts, ſo that this detachment was almoſt entirely cut off, and upwards of one hundred have either been killed or fallen into their hands.

Upon the arrival of a reinforcement, which had been ſent by general Walmoden to the ſupport of Sandtforde and Ten Briel, the enemy fell back, and the different corps have taken up their former poſitions.

STATE PAPER.

The Ambaſſador from the King of Pruſſia, as Elector of Brunſwick, at the Diet of the Empire, delivered in the Sittings of the 15th of November, a Declaration to the following Effect:

HIS majeſty cannot delay any longer requeſting the payment of the conſiderable debt due to him by the German empire, on account of the aſſiſtance his majeſty gave to the empire, in the war at the time of the Spaniſh ſucceſſion, which has remained unpaid ever ſince. This debt has been calculated in the year 1733, at the Imperial court, to amount to the ſum of 1,934,990 florins, and 40 kreutzers, and has ſince that period very much increaſed. In the year 1734, by virtue of a ſpecial decree, the liquidation of the debt was ſtrongly recommended. His majeſty places the utmoſt confidence in the patriotic ſentiments of the high co-ſtates, not to apprehend any miſconſtruction of the preſent declaration on their part, which has only been excited by the neceſſity of the preſent circumſtances; his majeſty hopes, therefore, that ſpeedy meaſures will be taken by the diet, to grant what is ſo juſtly due to his majeſty.

☞ The extreme length of the Gazette Intelligence, has deprived us from giving our uſual quantity of *Domeſtic Intelligence*, which (on account of its leſſer importance) we muſt poſtpone to the next month.

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HIBERNIAN MAGAZINE;

OR,

Compendium of Entertaining Knowledge,

For the YEAR 1793.

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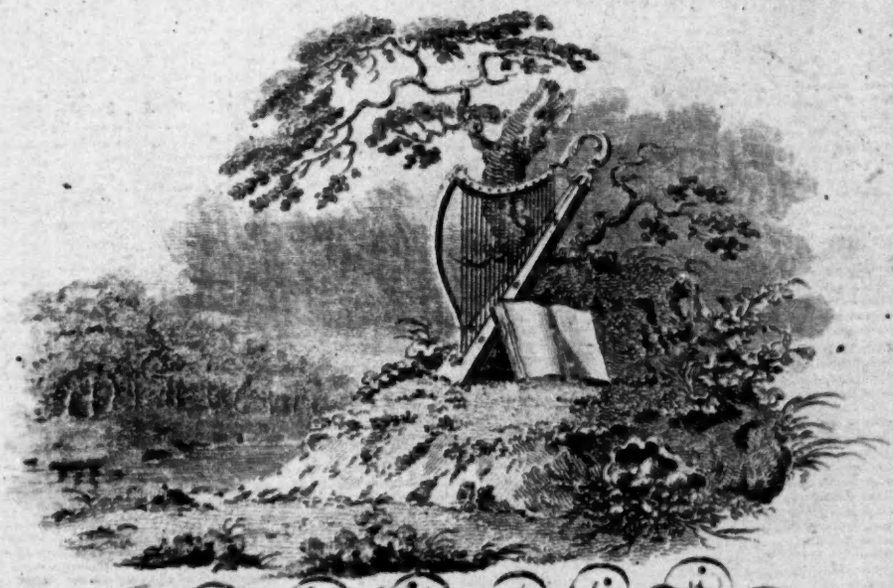
For the Year 1794.

PART I.



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The Right Hon.ble

JOHN BERESFORD,

Chief Commissioner of the Revenue.

Painted by Romney — Engravd by Sedgwick.

The Honourable

Mrs BERESFORD.

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